

The Church Guardian

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CALENDAR FOR JUNE.

JUNE 2nd—Sunday after Ascension.

" 9th—Whitsun-Day. (Pr. Pss. M. 48, 68, E. 104, 145. Athanasian Creed: Pr. Pref. in Com. Ser. till 15th inclusive. Notice of Monday and Tuesday: St. Barnabas and Ember Days: Ember Collect daily.

" 10th—Monday in Whitsun-week.

" 11th—Tuesday in Whitsun-week.
ST. BARNABAS. A. & M.

" 12th—
" 14th—
" 15th—

" 16th—Trinity Sunday.

" 20th—Queen's Accession, 1837.

" 23rd—1st Sunday after Trinity. (Notices of St. John Baptist and St. Peter.

" 24th—St. John Baptist. (Athanasian Creed).

" 29th—St. PETER. A. & M.

" 30th—2nd Sunday after Trinity.

WHITSUN-DAY.

Every time we say our Creed, we profess our belief in the Divine Spirit. On this blessed Whitsun-Day let us join in the confession with new fervor, and make our Creed a chant of praise.

"I believe in the Holy Ghost." How often we say it! Would that the belief was a deep conviction with us all! For to believe in the Holy Ghost is to believe in the dwelling of the Divine Presence in our hearts. It is to believe in the supernatural power within, impelling us Godward. It is to believe in the entire possession of our whole being and life by the very Spirit of God.

Does our belief approach this? If not, the reality will not. The power of any Christian's life is in exact proportion to the power exerted within by God's Spirit. He is able to do exceeding abundantly above all that we ask or think, for and through us; but still the measure is, "according to the power that worketh in us." And the measure of that power is in proportion to our faith in the Holy Ghost. Of the majority of Christian lives, can it not be truly

said, "He did not many mighty works there, because of their unbelief"? Let our aim this Whitsuntide be to exercise our faith in the Holy Ghost. So, at its close, shall each faithful soul be able to say with St. Paul: "I also labor; striving according to His working, which worketh in me mightily."—*Parish Visitor N. Y.*

TRINITY SUNDAY.

If we have entered at all into the meaning of the successive festivals of the Christian year, we are now prepared for a joyful commemoration of the Feast of Trinity. We have learned, through another season of united study and prayer, more of the love of the Father, the Son, and the Holy Ghost in accomplishing our salvation. On this day we commemorate no separate act of this work, but unite in bringing our highest service of praise and adoration to the God of our salvation. Another year has taught us more of Him. Its experience of His faithfulness has put a new song of praise into our mouths, and with full hearts we raise the voice of thanksgiving to Him who loves us. We know that "this God is our God for ever and ever; He will be our guide even unto death." The more, therefore, we learn of His power and love, the more our joy increases. Life will bring its changes and sorrows, but with this divine love in our hearts and homes, there will always be light. Our belief in the Trinity is no formal assent to a doctrine, but the loving confidence of a child in its Father, its Brother, its Friend. Yes, the joy and power of the Christian's life is summed up in this blessed truth: "The Grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost with us all for evermore."—*Parish Visitor, N. Y.*

THE BISHOP OF WAKEFIELD (DR. HOW) ON RITUAL DISPUTES.

It is enough to make one weep to turn from the thought of the adversaries of Christianity, and to see our own forces distracted by differences, disputes, and suspicions. If only we could show a united front, we could smile at the assaults of our enemies. But whether we regard the great separation of the Churches of Christendom, or the multiform divisions of those who profess to call themselves Christians in our own land, or the painful disputes which vex the peace of our own beloved Church, there is much to make us very sad. Into the larger questions, whether of the reunion of Christendom or of home Reunion, I cannot enter. I do not know that we can do much except pray. God can heal the breaches in His own time and in His own way. You will, however, expect me to say a few words upon our internal discords. These are less than they seem. Not only is actual contention confined to very few, while the great strength of the Church lies in the vast central body, ranging from High Church to Evangelical, which is not committed to extremes on either side, and does not regard the matters in dispute as matters of supreme importance, but also among those who differ most widely there is a large and increasing tolerance, and a desire to minimise differences, and to understand and sympathise with the good in others. Of course in all wide tolerance there is a danger of indifference to truth, and I often feel that religious contention has at least the apology of an eager jealousy for what the disputants hold to be sacred. Yet I am sure the more tender and loving spirit growing up among us is far more like the spirit of Christ. There

a few now who rejoice in the spectacle of secessions for ritual offences. Even those who think the offences serious know that the policy is one which defeats its own ends, and inevitably increases the popularity of those who may suffer by it. I cannot but believe that there is little hope for the Church's peace and progress except in the admission that she is wide enough to embrace varied schools of thought and varied types of service. At any rate I am ready and anxious to sympathise with and assist a earnest, conscientious workers in the great field of labour, so long as there is loyalty to the principles and spirit of our Church. I hold that imitations of Rome, whether in phraseology or in ritual details, are inconsistent with such loyalty on the one hand, while on the other hand I find it equally difficult to reconcile with such loyalty infrequent or slovenly communions, or anything which may derogate from the honour our Church assigns to the Holy Sacraments ordained by our Lord. I name these only as examples. I am sure within the limits of loyalty we must admit of wide divergence. We cannot all see and think alike. God give us tenderness and charity. You will not think I am pleading for a toleration which would amount to lawlessness. There must be some legal limits of divergent ritual, or some regulating and restraining authority. It may be answered. Surely we have these already in the rubrics, which are part of the law of the land, and in the Ecclesiastical Courts which are empowered to interpret these. And many are quite content with this answer. But many are not. And I do not think we have any right to think lightly of the objections of those who, while they find antiquated rubrics somewhat difficult of interpretation, distrust the constitution, even if they do not impugn the impartiality, of the Court of Final Appeal in ecclesiastical suits. I am not going to enter into the most difficult and complex questions I have just alluded to; but I cannot but express what I have felt for long, that, if only the Church could have responded to the invitation made to her to revise her rubrics and to express her mind in clear unmistakable language, granting perhaps a somewhat large liberty in non-essentials, the question of the Courts would have sunk into secondary importance. We are constantly told that we are gradually consolidating a system of judge-made law, decisions of the Court of Appeal becoming precedents which have all the force of statutes. But ambiguity of subject-matter, is the very condition of such a possibility. I cannot tell whether there may ever be another chance given to the Church to settle her own rules, nor can I tell whether, were it so, she would have wisdom and grace to accomplish what must at any time be a task of excessive difficulty. But I do not wish to imply that this is all that is needed. I should be most thankful if the Ecclesiastical Courts could be so constituted as to command the confidence of all sections of the Church. I imagine, however, that this is even a more difficult task than the other. There is one other view of the situation I should like to state. It seems to me possible that the Archbishop's Court, when settled, in the case now occupying so much attention, may take a larger view of the disputed questions before it than has been taken by other courts, refusing to interfere in unimportant matters in which no controverted doctrine is involved, and recognizing the rightfulness of variety of interpretation in matters confessed by ambiguous. I suppose its contrary to the genius of law courts to recognize ambiguity, and it may be that the Court of Final Appeal would decline to do so, or would feel itself bound by previous decisions. But if there should be sufficient new evidence to justify a reconsideration of such previous decisions, and a judgement of the Archbishop's Court in the direction of rational liberty were upheld by the Court of Appeal, much disaster