

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 12.

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, 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 OCTOBER.

- OCT. 5th—18th Sunday after Trinity.
" 12th—19th Sunday after Trinity.
[Notice of St. Luke]
" 18th—St. Luke, Evangelist.
" 19th—20th Sunday after Trinity.
" 26th—21st Sunday after Trinity. Notice
of St. Simon and St. Jude
A. & M. Athan. Creed.

THE PULPIT.

To the statement frequently made by the secular press, that the pulpit has lost its power and that, at the present time, there are few great preachers, the answer may emphatically be made that the charge is not true. Great men are few and far between in any age, and in any class. And it can very safely be said, that the great preachers are, surely, as numerous to-day as great lawyers, physicians, surgeons, or statesmen. Perhaps the last named has the minimum of representatives. Yet it is true that the pulpit is not using the fulness of its inherent power in directing and moulding the social and political life of the people. Half a century ago, it was the oracle and exponent of every true element and aspiration in public and private life. In the passage of time some of these elements have been eliminated by the marvellous development of the press. This has flooded, with numerous and cheap publications, every avenue of social, moral and political life. The wide limits of the pulpit's power have thus been circumscribed, and it is thrown back upon what is considered to be its original basis as a purely religious organ, having only the duty reserved of teaching religious doctrine, and duty; and as to the results of these, to be 'hands off' of business principles and political management. These are things separate and apart, in public estimation. If its enunciations strikes rather sharply on some one's peculiar weaknesses, the rebuff is given, with something of heat, that, 'business is business,' or, 'religion has nothing to do with politics.' Hence, the dependence of the 'preacher' on the good-will and support of his 'audience,' tends to 'temper the wind to the shorn lamb,' and results in timidity in the magnifying of his office as one

commissioned to attack and severely deal with violations of moral, social, and religious principles, wherever they are at work. This is one element of weakness, and connected with it, and growing out of the seeming necessity for attracting and pleasing the hearers, is the trend toward religious sensationalism in various forms, which is the last resort for fame or notoriety with weak men, and men who look upon the ministry as simply a 'craft by which they get a living.'

Admit that religion has nothing to do with politics or business principles; there yet remains the indisputable fact, that religion, and its mouthpiece, the pulpit, has a great deal to do with those moral principles, and that social character on which business men and politicians are accustomed to ply their motives and depend for success in their schemes. This is the more necessary because men are apt to educate themselves into a strange duality of character which destroys, utterly, all moral power. The idea that a man's private or religious character is a thing entirely apart from his business or political life, and that the things which would shame and disgrace his private or religious character, are sinless and pure in trade or partnership, is a most horrible and deadly conception. Here is a feature of human life with which the pulpit, if true to itself, must deal squarely and boldly. It must maintain we are not Christians unless the Christian law controls the whole life—not a portion of it only. More than that, it ought to maintain that if the devil gets one part of this dual nature, he will surely have the whole man in his possession. A falsehood by the fireside, and a falsehood in business, a fraud in private life and a fraud in partisanship, are one and the same thing. The tradesman should be taught that 'moral responsibility is not over when goods are passed across the counter, but must extend to the condition on which these goods were made and sold—to inflated price, under pay and over work. And the politician should be taught that fidelity to official position involves honest and intelligent inquiry as to the merits of measures and men, and the most determined hostility to all corruption, no matter on which side it is attempted; and a single hearted, or rather God fearing resolve to support the right, as each may be able to know the right. "Men who are altogether moral and without reproach in business and social life, encourage and participate in political methods whose dishonesty and immorality are open to the world. Partisanship has gone so far that principle has ceased to be the rule of party government, and policy alone is the test of political measures. The false motto, 'all is fair in war,' has by the strikingly correct analogy of war with statecraft, as now practiced, come to be the regulating principle of politics. The old idea that 'righteousness exalteth a people,' has grown obsolete and inapplicable to our sharper practice. Instead, we have tacitly given in to the practical theory that 'chicanery exalteth a party.' We agree with the New York Churchman:

'We believe that if the pulpit were bravely to show the present fact of corruption, the inevitable consequences that must follow in its train, and the fact that no gang of political hucksters could corrupt city, state or nation without the passive support of the great body of good citizens, indignant virtue would rise up and put the agents of corruption to speedy flight. It is often said that the press is all-powerful and that the influence of the pulpit has decayed. The press is not omnipotent, for it is divided; part of it is corrupt, and another part pure and meritorious. The pulpit is feeble only because the pulpit does not begin to guess its own power.

'Let the pulpit bravely do its duty, and it will find itself as powerful for good as it ever was. Let this be done all along the line and it will effect a reform which the press, with all its power, cannot compel.'—Church Year.

GIVING—WORK.

That beautiful incident of the widow casting in her two mites into the treasury in the temple is a precious legacy to the Christian Church. From the remark of our Lord that she had given more than they all, we are permitted rightly to judge that the rich men who cast in of their superfluity gave without self sacrifice, and with self-consciousness, 'to be seen of men.' Evidently, He who is a searcher and discernor of hearts, weighs the motive with which a man bestows a gift. While there are those who hold that gifts to God without the right motive are of no avail in carrying on His work among men, yet it would be an assumption for the human intellect to decide such a question. But certainly the story of the mites is a very solemn warning to those who have an over abundance of this world's goods both in respect to their motives and responsibility, and shows that the approval of the Lord of all is infinitely better than the tinkling brass of the world's transient adulation. On the other hand, it is full of gracious comfort and encouragement to those who have little to give, and the limitations and obscurity of whose lot furnish few opportunities to do. God's measure differs from man's. It is not the quantity compared with what others give; but the *quantity with respect to ability*. Though the world notices not the kindly act of love and self sacrifice of the lowly and the poor, yet they are very precious in the Saviour's sight, and are laid up among the permanent treasures of the kingdom of God. This blessed truth ought to be a perpetual support and stimulus to the everyday workers in our Lord's vineyard. The least act of service, of self denial, aflame with the love of Christ, not only receives the commendation of the divine Master, but makes the path of duty the path of glory. Such an one is careless of the world's praise, because he learns the danger that lies in praise, of turning the heart to rest in the outward rather than in the sure things of God.

Another truth suggested by this incident much needed amid the din and bustle of our present high pressure methods of life is the unrecognized fact that real moral progress lies in obscure and insignificant sources, rather than in the blare of trumpets. This simple act of the poor widow would never have been known but for His notice, by which it has become a spiritual force for good, unlocking hearts and purses down through the ages, and to the outer bounds of the Christian world. There have been doubtless innumerable similar instances of quiet devotion without self-consciousness which have not had any perceptible power among men, but we may be sure they do not die without effect. In the spiritual kingdom nothing is ever lost. The Master's eye watches with careful love the heart and deed of every humble, sincere soul, and they are lovingly treasured up, and though the world rushes past, in the aggregate they become the life blood and irresistible spiritual energy of the Christian Faith and the Christian Church. It is not the noise and demonstration of the self-confident and self-seeking, riding on the top waves, cheered by the popular hosannas, who work out permanent results, raise men to higher things, and make life worth more. The real levers that are moving the world are the ideas of thinkers, searchers after truth, absorbed in their work, careless of applause; and the accumulations of the unnoticed and unheralded toilers the world over, who have no reward but the gracious sweetness of work itself. Familiar as is the truth that it is the little things together that make the great things, yet we do not bring it home to the practical life to become a joyful spring of energy in daily drudgery. Much more does it give heart and courage to the workers for