

The Church Guardian

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Special Notice.

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CALENDAR FOR NOVEMBER.

- NOV. 1st—ALL SAINTS' DAY.
 " 7th—20th Sunday after Trinity.
 " 14th—21st Sunday after Trinity.
 " 21st—22nd Sunday after Trinity.
 " 28th—1st Sunday in ADVENT.—Notice of St. Andrew.
 " 30th—ST. ANDREW, A. & M.

THE ADVENT SEASON.

"Now it is high time to wake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness and let us put on the armor of light."—ROM. xiii., 11, 12.

"And then shall they see the Son of Man coming in a cloud with power and great glory;"—LUKE xxi., 27.

Bride of the Lamb, awake! awake!
 Why sleep in sorrow now?
 The hope of glory, Christ, is thine!
 A child of glory thou!

Thy spirit through the lonely night,
 From earthly joy apart,
 Hath sighed for one that's far away,
 The Bridegroom of thy heart.

But see—the night is waning fast.
 The breaking morn is near;
 And Jesus comes, with voice of love
 The drooping heart to cheer.

He comes! for oh His yearning heart
 No more can brook delay—
 To scenes of full unmingled joy
 To call His Bride away.

This earth, the scene of all His woe,
 A homeless wild should be
 To her whose heart is all His own,
 Till she Himself shall see.

Full soon upon His heavenly throne
 His joy, His Bride shall share,
 He will not wear His crown alone.
 His Bride reigns with Him there!

Awake! rejoice! 'tis all thine own,
 His crown—His joy divine,
 And sweeter far than all beside,
 Jesus Himself is thine!

—The Parish Visitor, N. Y.

"READ, MARK, LEARN, AND INWARDLY DIGEST."

This is an appropriate time to repent and enforce the sentiment of the Collect provided by the Church for use on the Second Sunday in Advent. It recognises the divine authority and practical utility of the Holy Scriptures, as containing the revelation of God, and prays for grace rightly to understand and use them.

We should never lose sight of these primary and fundamental principles. They are vital; they are of ever-living moment; and if the spirit and principle of this Collect be uniformly exemplified, there will be no fear of the decay of either piety or faith.

In the right use of Holy Scripture it is important that churchmen should receive guidance and aid. They need something more than the sacred text, accurately translated. There are interpretations to be given, and difficulties to be removed, and lessons to be applied, etc.; and without some competent and trustworthy guide there is danger of misapprehension and error. This has been the fault of many popular commentaries; and we have often felt the need, and have heard others express it, of a commentary formed on a strictly Church basis, and one sufficiently comprehensive and condensed, scholastic and popular, to meet the wants of all classes in the communion of the Church.

An effort has been made to supply this want in the publication by the Society for the Promotion of Christian Knowledge of the "Churchman's Family Bible, with Commentary;" and we are bound to say, after a careful examination, but the effort had been remarkably successful. A number of the leading bishops, scholars, and divines of the English Church have been employed; and they have brought to their task learning and experience, piety and zeal. In the preparation of their work they had given the text in full, and have accompanied almost every verse with explanatory notes. Many of these are full of learning and wisdom, and aid materially in the clear understanding of the mind and spirit of God. In addition there are supplied more than a thousand illustrations, many of them being very striking and beautiful, and special chapters on the authorship, history, and other matters connected with the individual books of which the Bible is composed. The result is a most valuable and popular Churchman's Bible, suitable for reference and reading in the study and the family, and which all may examine with profit and pleasure. It was published by the Society in serial numbers at a cheap rate, and now that it is completed, these combined form a handsome volume, which will adorn and benefit any home. No churchman's family should be without it; in every churchman's family it will be a blessing. We want to have more Bible reading and Bible study; and to aid in this we strongly urge the use of the "Churchman's Family Bible." (Church Press, N. Y.)

THE DAILY SERVICE.

To pray daily together has been the Christian rule always and everywhere—for men in earnest, I mean—and the experience of whole races of men is no trifling inheritance to us.

In no other way can we drink in so much of the waters of life, the living oracles of God, the inspiration of the Holy Spirit—not only in quantity, but in systematic arrangement, for the daily lessons omit the chapters more difficult to understand, and repeat those that bear most of the practice of a Christian life.

So the Church measures out the faith in due proportion, allots to each main act that God the Father, Son, and Holy Ghost has done for us a season of its own, and through the closing month of every year setting before us the close of the world and the last day, and Him who returns to reckon with His servants.

There are no such prayers as these—so old, yet so buoyantly young; so Catholic yet so reformed; those Glorias that make us one with the Church of the martyrs, and breathe over us the breath of the first three centuries; those

forty collects that connect us with great fathers of the Church, and make us one congregation with Gregory the Great and his Yorkshire slave-boys; that Litany which was first heard amid the crash of a falling world, while it transfigured the ruin of the Gothic invasion into the throes of the new birth of the new Church; and those later prayers of our English martyrs and reformers, the General Confession and Thanksgiving, and Laud's Prayer for Parliament, never more needed than now.

And what is the daily service? Is it not the common prayer of Christendom, the family prayers of the nation, the confession of those sins, the pleading of those wants, the offering of those thanks, which common to us all; the great antidote to religious selfishness.

When those who can come to the house of Christ represent those who cannot and even those who will not; the sick, the overworked, and those out of reach are with us in the spirit, as we bear their sorrows and temptations before our common Lord.

"Wherever two or three are gathered together there am I in the midst of them." Therefore our daily service is the presence of God in our streets, and the sense of that presence overflows more and more into all our daily life. The presence of God is the life of our environment, and our consciousness of it is the holy sense by which we touch, and handle, and taste, and absorb it.

When I was a young curate and very ignorant of the interlacings of things human and divine, I asked a merchant as he walked away from church how he managed to find time for the daily service. "Without it I could not stand the strain and temptations of so large a business in these difficult times."—Dr. Gott.

DR. VAUGHAN ON CLERICAL EDUCATION.

The Dean of Llandaff (Dr. Vaughan) speaking at the Llandaff Diocesan Conference on the subject of clerical education, alluded, in the course of his address, to the importance of what he called "Catholicity" in the training of the future clergymen. He said:—"The other qualifications for the ministry to which I will refer is that which, for the want of a more exact term, I will call catholicity. It is meant to express, in this connection, the direct opposite of that narrowness, that cooping, cribbing and cabining of the sympathetic capacity of the man, which results from a too early specialism and clericalism in his education. It might almost be said, though there is something of hyperbole and paradox in the saying it, that, while the religious education cannot begin too soon, the professional education can hardly begin too late. That which no external influence can insure, that with which all external influences are compatible, the growth of the individual soul in grace, is the *sine qua non* of all ministry, whether the ministry of the Christian layman or the ministry of the Christian clergyman. There is no need, for this, of any seclusion, of any 'taking aside from the multitude,' except that which the Providence of God may ordain or the conscientious instincts of the man may dictate. No need for it, and no demand. This man will have to minister to all sorts and conditions of men—for God's sake let him first know them well. Let him have lived the common life, not the exotic. Let him be a man, 'counting nothing human alien,' before he is a minister. Let him have well taken the measure of human want and human peril, of human thought and human doubting, of human suffering, too, and human sinning—not as they are to be looked down upon in visits to hospitals and asylums, not as they are to be looked up to in the high flights of thinkers and speculators, but as