

# The Church Guardian

—: EDITOR AND PROPRIETOR:—

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## CALENDAR FOR DECEMBER.

- Dec. 3—First Sunday in Advent.  
" 8—Friday—Fast.  
" 10—Second Sunday in Advent.  
" 15—Friday—Fast.  
" 17—3rd Sunday in Advent. (*Notice of St. Thomas and Ember Days.*)  
" 20—Ember Day—Fast.  
" 21—St. THOMAS.  
" 22— } Ember Days—Fast.  
" 23— }  
" 24—4th Sunday in Advent. [*Notice of St. Stephen, St. John and Holy Innocents, Christmas.*]  
" 25—CHRISTMAS DAY.  
" 26—St. STEPHEN.  
" 27—St. JOHN THE EVANGELIST.  
" 28—THE HOLY INNOCENTS.  
" 29—Friday—Fast.  
" 31—1st Sunday after Christmas.

## "JESUS."

BY MRS. F. BURGE GRISWOLD.

"Which was so named of the angel."—St. Luke II: 11.

Earth and heaven your joy proclaim,  
Honor to the holy Name!  
"Jesus, Saviour," Name of Love,  
Name all other names above.

Gabriel, annunciator,  
Herald of our great Savior,  
Speak once more thy Advent story,  
Coming of the King of Glory.

O thou blessed, favored angel,  
Bearer of this sweet Evangel,  
Yet again the message tell,  
"Jesus," our "Emanuel!"

Ring, ye bells from tower and steeple;  
Sing from choir, and nave, ye people,  
In the very air is blessing,  
As of a Divine caressing.

Virgin lilies, lend your whiteness,  
Holly berries, give your brightness,  
Beauteous evergreens, combine,  
To adorn our Saviour's shrine.

In the temples consecrated,  
Round the hearth-stones, made more sacred,  
Hearts of gratitude we raise,  
Hallowed songs of gladsome praise.

Earth and heaven their joy proclaim:  
Honor to the Holy Name,  
"Jesus, Saviour," word of love:  
Name all other names above.

Christmas, 1891.

## CHRISTMAS—1893.

Hark! a joyful lay, Wakes the world to-day:  
Merry Christmas, Merry Christmas,  
Men and Angels say;  
On this happy morn, Christ the Lord was born—  
Hallelujah, Hallelujah, Christ the Lord was born.

(CAROL)

And "MERRY CHRISTMAS" say we to all and  
every one of the readers of THE CHURCH

GUARDIAN. "Merry" because of the great Joy which forms "the never-ending strain" of Holy Christmastide; and which was intended to be the possession of every soul in its truest and most abiding form; for *He* is born whose Name is *JESUS*, Saviour; and the message through Him is to *all* people. "Unto you is born this day, in the City of David, a Saviour, who is Christ the Lord."

"Joy, great joy, the never-ending strain,  
Hark! we hear its welcome tones again,  
Sweeping down the waste of time,  
Speeding on to every clime,  
Spreading light where'er they fall,  
Bringing balm of hope to all,  
O, the merry, merry, merry lay,  
Christ the LORD was born on Christmas Day."

Who can measure the depth of God's love as manifested in the Incarnation! What pen can in any degree express it! God Himself is Love. And God Himself humbles Himself to be made man! "God was made man," says St. Athanasius, "that man might be made God." What then we ask, with all reverence, is God's method which He chose for the salvation of man? And the answer comes, "He humbled Himself." He emptied Himself of His Glory; He became obedient unto death, even the death of the Cross. \* \* He did not *become* Love at any moment of this world's history, though in the fulness of time that Love was fully revealed to man in the Birth of Jesus Christ; and the unvarying characteristic of human love is self-sacrifice, self-forgiveness. The INCARNATION is not only a great fact in the world's history; it is also a great lesson for all time. It reveals to us: (1) God's method in the salvation of the world; and by so doing teaches us (2) how we must act if we are to be fellow-workers with God."—*Aubrey Moore.*

## ADVENT—CHRISTMAS.

In the season of Advent the Church keeps two subjects clearly before our eyes. She bids us look backward to our Lord's first coming in the past, and forward to His second coming in the future. There is a wonderful difference between the two Advents, and this difference is clearly set forth in the collect for the First Sunday—Our Lord's first coming was "in great humility" in the form of a helpless infant. He took no state upon Him, even after He began His public ministry. He was known and understood only by a faithful few, and imperfectly even by those. He perished like a common thief or murderer, with every circumstance of insult and cruelty which His enemies could heap upon Him; and though He rose again from the dead, and ascended into Heaven, His ascension was witnessed only by a few of His immediate followers.

But His second appearance will be very different. He will be seen coming in the clouds of Heaven with power and great glory (S. Matt. xxiv. 30) accompanied by angels, with the voice of the archangel and the trumpet of God (1 Thess. iv. 15). There will be no mistaking Him then, and no ignoring Him, for "every eye shall see him" (Rev. i. 7). We know not the day nor the hour when the Son of Man shall come. That is a secret even from the angels who are to accompany Him. But this we do know, that every day and every hour brings nearer that great event. Hence we are urged to make ready for Him now.

Now is all the time there is. Yesterday has fled forever, and no prayers, no tears can bring

it back to us that we may do what was left undone, or undo what was done amiss. To-morrow is even more out of our reach. We cannot tell what it may bring, or even if it will come at all. But the present moment is ours, we may use it as we will. Soon it will be gone to carry its word up to the Throne of God. What news shall we give it to carry?

Christmas is almost always a time of gladness to old and young. Even the world rejoices with the Church, though it hardly knows why. Yet to some of us the festival will bring sad thoughts—we shall remember those who perhaps only a year ago kept their Christmas with us, who are now beyond the reach of our gifts and good offices, and it perhaps requires an effort to turn our minds from sad to joyful thoughts. And there are other trials even harder to bear. The prodigal who has lost home and friends by his own fault, who is a wanderer on the face of the earth, or worse still, whose misdeeds have brought him to a prison cell, from which he has no hope of escape—such an one is far more to be pitied than the widow or the mother weeping for her children. Yet even to such a wanderer Christmas should bring hope and joy. Oh, my brother, Christ came in great humility to save you! By Him the way is still open which will lead you home, if not to an earthly home to your Father's House in Heaven. There the door is still open. There the place is still vacant which you alone can fill. Let this blessed season see your face set once more toward your Father's House in Heaven.—*Parish Visitor, N.Y.*

## NOTES ON THE EPISTLES.

BY THE REV. H. W. LITTLE, RECTOR HOLY TRINITY, SUSSEX, N.B.

(Author of "Arrows for the King's Archers," etc.)

### FOURTH SUNDAY IN ADVENT.

"The Lord is at hand."—Philipp. iv. 5.

I.—It is the duty of the Christian to prepare for Seasons of Grace. The Jews of old had a "day of preparation" before the great Festivals of their Church. e.g. St. John xix., 31. Ceremonial defilement was avoided. St. John xix., 20. The bodies of the dead were to be buried out of sight. Deut. xxi., 23. The Grace of God at all times awaits, forecomes, accompanies, follows, encompasses the believer. But "there are Special Seasons in which Grace not only trickles down as the dew, but runs down like a river." Such are the seasons of the Great Mysteries of the Faith. There is *then* a closer communion between Heaven and Earth, e.g., Christmas, when God the Son came down from Heaven to be Man for Men, and make our earth a seed-plot for Heaven. (Pusey.) And so man must prepare for this awful nearness of the Supernatural at this season. The whole tone of mind cannot be changed on Christmas morning. A vain mind cannot become devout, a proud spirit humble, a careless mind thoughtful in a moment. Heaven cannot take the place of earth, the Creator dispossess the creature, the thought of eternity banish the cares of this life in a few hours. We miss the real inward joy and peace of Christmas because we do not prepare beforehand for it. "Sanctify yourselves," said God to Joshua, "for to-morrow the Lord will do wonders among you." Christmas Day, the commemoration of the greatest "wonder" of all time. The eternal, unchangeable word took the Manhood into Himself. The Godhead was not changed into Flesh. He who, as at this time was come among us, was "Very God" and "Very Man." How unfathomable is this Mystery of Divine Love!