

This language is not figurative. It is as real and as true as any language that can be uttered. It is spoken of the God-man, and is to be believed, however little one can comprehend the possibility of it. Any doctrine or idea incompatible with it is untrue. Any theory regarding God's working in the Church that is inconsistent with it is to be distrusted. Hold fast to the great fact of Christ's session in heaven and of His coming again, and spurn all contradictory theories, no matter how attractive they may be.—*The Churchman*.

NOTES ON THE EPISTLES.

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FIRST SUNDAY IN ADVENT.

"Knowing the time."—Rom. xiii., 11.

I.—The keynote of this first Sunday of the Christian year is struck by the Epistle, of which the Collect is an echo. "The night is far spent, the day is at hand: let us therefore cast off the work of darkness and put on the panoply of light." It must be observed that Advent looks forward to the whole of the manifestation of the Incarnate Son of God: The Word made Flesh; for it presents in frequent contrast the ideas of the First Coming of the Lord, which inaugurates the mediatorial kingdom, and the Second Coming, which closes it. Advent, therefore, does not breathe the spirit of unmixed Christmas joy and thankfulness, but dwells much on the thoughts of the GREAT JUDGMENT, and therefore on man's sin and its awful consequences. The Advent call is to *awakening* out of indifference and sin in the face of the fact that the dawn of the Second Advent is a year nearer to each of us. The Epistle proper begins at verse 11, with "And that knowing the time."

II.—The time of our mortal life is here compared to the *night*, as being a period of imperfect knowledge and happiness during which we have need to take heed to our walk. "If a man walk in the night he stumbleth," St. John xi., 10. With the heathen this life was everything. All beyond was dark and cheerless. The grave bounded the horizon of human hope before Christ came. To the Christian, even with all the blessings and light which are his in this life, it is but as the night compared with the glory and freedom from fear, and the joy of the new life in God beyond the grave, when "the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold as the light of seven days, in the day that the Lord bindeth up the breach of His people and healeth the stroke of their wound," Isa. xxx., 26. That day is the day of salvation for the believer. "Now is our salvation nearer than when we believed." Then all doubts will be cleared up, all difficulties solved, all wrongs righted, all mistakes rectified in the dawn of the true life and immortality brought to light by Jesus Christ. "Sleep,"—the condition of those whose hearts and minds are engrossed with the cares and pleasures and schemes of this life only, unconscious of his most important responsibilities, neglectful of his most pressing affairs, his eyes closed to all the realities of the unseen world, to the things eternal, he knows but the great things that are going on about him. In heaven the kingdom being prepared, on earth souls turning from darkness to light, angels busy between earth and heaven on messages and errands of mercy and succour, conquests of grace in human hearts, the mystical body growing and expanding,—all this is as

a dream to those who labour only for the meat that perisheth," St. John vi., 27. The world, grey with years and already showing signs of dissolution, sweeping on to its end, the cry of pious souls yearning for liberty. "How long, Lord, how long?" How needful the appeal of the Church, even to Christendom itself, to awake from slumber, "knowing the time," noting its importance, accepting its message.

III.—Precious hours lost, the night hurrying by with noiseless but certain passage, the time left so short, so much to be done to prepare to meet "Him." The "works of darkness" are to be cast off. Carnal indulgences which ever destroy true spirituality and weaken steadiness of effort. The flesh is to be crucified with the lusts thereof. Honesty, truthfulness, soberness, careful habits of body, peace and love—the mind of Christ—these are to be sought after as a primary preparation for meeting with our Lord. As the Israelite searched for the leaven of old, so must the Christian search, cast out of himself every sign and token of the old nature, Ex. xii., 15. Advent a season of deep searching of heart in the light of the Judgment to come. "The panoply of light to be put on," i.e., the clothing suited to inspection in the full light of the Returned Lord—the righteousness of the Lord Jesus Christ—put on as a robe of covering, a wedding-garment. It is made up of: i. His righteousness. ii. His graces. iii. His devotedness to God. iv. His self-denying love for the race—for man.

IV.—"Now is our salvation nearer than when we believed." The motives to Christian effort do not lessen or fade away as life goes on and the ages pass away. On the contrary, as we come nearer to the end of our conflict and the fulfilment of our hope, they *deepen and strengthen*. They will be strongest and most efficient on the last day of the soul's life on earth and of the world's life.

That day—the day of our salvation—will give no sign of its approach. There will be no twilight and gradual dawn. We are living in these now. "As the lightning cometh out of the east and shineth even unto the west: so shall also the coming of the Son of Man be," St. Matt. xxiv., 27. The notices of its approach are these very Advent Seasons, when the Church year by year sounds the trumpet notes of alarm and counsel. Truly "knowing the time," we cannot but feel that it "is high time to awake out of sleep." Looking about us with faithful eyes, we see on all sides signs of the truth that "the night is far spent." Is it a joy to our secret souls to know that "the day is at hand?" that day when the angel shall lift up his hand to Heaven and swear that there shall be time no longer, for Eternity is dawning, and the mystery of God is finished, Rev. x., 5, 6.

EDITORIAL NOTES.

THE DAUGHTERS OF THE KING.—Yes, that is the title of the distinctively Church organization whose support, cordially and lovingly, we would invite all those who may now—unwittingly possibly—be lending their aid to the denominational "King's Daughters," and despoiling Mother Church of her right. This Church organization, two years older than the undenominational copy, held a General Convention in Baltimore on the 25th and 26th October, at which delegates were present from all parts, joining fervently in the opening service, Holy Communion, and the subsequent proceedings. Bishop Paret spoke of this organization and that of the Brotherhood of St. Andrew as "strong helps to the Church life and work."

The Reports submitted at this meeting of the work of the Order showed its increased usefulness. There are now 55 dioceses represented, with 257 chapters and over 8,000 members. The Order hopes to bring Canada into as cordial relations with it as exists in the Brotherhood of St. Andrew. In the past year the Council had correspondence with rectors desiring to form chapters in Australia and the Danish West Indies, and inquiries about the Order have come from other distant parts of the world.

We understand that Mrs. Franklin, of New York, is the President of the Order. We shall be glad to announce the formation of new Chapters, and trust that some forward step will be taken by earnest Churchwomen in our several cities towards the realization of the hope expressed in the report.

The *Girls' Kalendar* for the eighth year is before us more beautiful than ever, and an increasing interest is evidenced by the fact that the steadily increasing demand has justified the printing this year of an edition of 12,000 copies, against 8,000 two years ago. The *Kalendar* consists of twelve pages with a colored cover, arranged to hang on the wall. A text is given for every day in the year, and on each page are selections, spiritual and practical, chosen either from their bearing on one of the Church's seasons, or as containing some helpful thought or advice. The pictures are reproduced by a photogravure process from the lithographic copies of a set of pencil drawings by the artist Hoffman on the Life of our Lord. The different pictures cannot but help all to realize more fully the blessedness and perfect beauty of His life, Who is at once our salvation and our example. While we cannot heal the sick, raise the dead, or even teach as He did, Who spake as never man spake, the *Kalendar*, as its pages are turned month by month, will arouse a desire, as He may give us opportunity, to help the sick and suffering, to raise the despondent and down-hearted, and in careful, loving following of the great Exemplar, to teach others how to follow Him more closely. We are sure that the *Kalendar* would form a most acceptable Christmas gift from teachers to the girls of their several classes, and would exercise continuous good influence throughout the year.

D. C. GILMAN, President of Johns Hopkins University, Baltimore, presented, in behalf of the Trustees of the University, to the American Bible Society, a fac simile of the Chaldean Flood Tablet, recently reconstructed by Professor Haupt. The tablet is a plaster cast from a modern reproduction in clay of the so-called Izdubar or Gilgamesh Legends, commonly known under the Babylonian Nimrod Epic. It contains the cuneiform text of the Chaldean account of the Deluge, as restored by Professor Paul Haupt. The text is based on thirteen fragments, which were found during the British excavations in the valley of the Euphrates and Tigris and are now preserved in the Department of Oriental Antiquities at the British Museum, London.

The casts have been finished in colored plaster, so as to give them the appearance of a real cuneiform clay tablet. The tablet contains, in six columns, three hundred and thirty-one lines of cuneiform writing.