

ADVENT.

It is one of the instinctive prepossessions of the human mind, no less than a saying of the inspired writings, that there is nothing hidden that shall not be revealed. The divine glory is now concealed; but the veil must eventually melt away from it. In all heathen theophanies the manifestation of deity under the disguise of weakness is supplemented by its manifestation in a glory which is of dazzling beauty or of consuming fire. The herdsman of Admentus is again to appear as a being of radiant form and clad in clouds of light. The human mind can not conceive of a Saviour who having come once in humiliation will not come again in glory. The personal appearance of the Lord from heaven is a confident expectation without which practical and inspiring faith would be out of the question. This same Jesus must so come as He has been seen to depart. The two Advents are in fact as closely complementary as the convex and concave in a curve. At the Advent season the Church calls upon her children especially to regard the second coming. The Church lives between these two horizons, and between these two horizons would have her children live. As a means of expanding and enlarging their view of human life, men should constantly look to the distant horizon of the future Advent. There is nothing that makes life so ineffective, that so completely dwarfs and narrows human effort and aspiration, as a total absorption of the mind by the struggles of today or the fears of to-morrow. The second Advent, the coming of Christ, is to provide the only final decision as to human effort or success. Men wish for a decision at once; they desire immediate results, immediate judgments. Count no man happy before the end, said the heathen sage; judge nothing before the time, cried the Christian Apostle.

"We believe that Thou shalt come to be our Judge" is the passionate declaration of the great Christian hymn. As a protest against the craving for the praise, the success of the moment, for the fame that comes of men and of human judgment, the contemplation of the doctrine of Advent may be, in these restless, emulous and impatient days, most salutary. It is equally salutary in preserving serenity, in fostering unworldliness among the changes and chances of mortal life, for it teaches the restoration of all things, and points to the adjustment of praise and blame, of reward and punishment, an adjustment in the hope of which lies an incentive to effort, a realization of personal responsibility, without which the world would become the maelstrom or the desert of the fatalist and the pessimist.—*The Churchman*, N. Y.

THE DAUGHTERS OF THE KING.

The following letter appeared in a late number of the *Churchman* of New York. We commend it to the careful consideration of our readers.—ED.

To the Editor of *The Churchman* :

May I venture a few words of commendation to my brethren of the clergy in behalf of this organization? Perhaps I would not have so ventured except for the impressions made upon me while in attendance upon its recent annual convention in the city of Baltimore.

By reason of this opportunity, I became quite familiar with the objects and methods of the order, its work and the results of this work, and with the spirit of its leaders.

As to the objects of the Daughters of The King, it may suffice to say that they are for women identical with those for men so familiarly set forth by the Brotherhood of St. Andrew.

The methods, too, are substantially the same.

The work is being done unobtrusively, and yet I believe efficiently, reaching especially the younger women of all classes. It is resulting in a deepening of their spiritual life; in a truer appreciation of their dangers, duties and privileges; in the conserving for the Church of much energy and talent, which might otherwise be lost to her.

The spirit of the order is one of unequivocal loyalty to the Church and to her constituted authorities. This was amply evidenced in all the proceedings to which I have referred. In view of all this, I cannot but think that the parochial clergy would do well to encourage the introduction of this order. It would seem to have passed the experimental period, and to promise a long continuance. It numbers not less than seven thousand members, scattered through many dioceses in the various sections of our land.

As a handmaid of the Brotherhood of St. Andrew, it might, by God's grace, be made the instrument of bringing great blessings to Church and nation. It is with this conviction strongly possessing me that I have, on my own motion entirely, sought the aid of your columns to direct friendly attention to a movement as yet too little appreciated. LEIGHTON COLEMAN,
Nov. 22nd, 1894. Bishop of Delaware

MEETING TEMPTATION.

It is wise in the combat with temptations, especially when they are at their height, never to look them full in the face. To consider their suggestions, to debate with them is, generally speaking, a sure way to fail. Turn the mind to Christ at the first assault, and keep it fixed there with pertinacity, until this tyranny be overpast. Think of Him as standing close by thee in thy immediate neighborhood, with a hand outstretched for thy support as soon as over thou lookest toward him. Remember that *it is not you who are to conquer, but He who is to conquer in you*; and accordingly, even as the eyes of servants wait upon the hand of their masters, and as the eyes of a maiden upon the hand of her mistress, even so let your eyes wait upon Him, until He have mercy upon you. No man ever fell in this attitude of expectant faith; he falls because he allows himself to look at the temptation, to be fascinated by its attractiveness, or terrified by its strength.

One of the greatest sermons in our language is on the expulsive power of a new affection, and the principle laid down in that sermon admits of application to the circumstances of which we are speaking. There can be, of course, no temptation without a certain correspondence of the inner man with the immediate occasion of trial. Now do you desire to weaken this correspondence, to cut it off, and make it cease? Fill the heart with another affection, and let it be the affection for Christ crucified. Thus will the energies of the soul, which will not suffice for two strong actions at the same time, be drawn off into another quarter; and besides, the great enemy, seeing that his assaults only provoke you to a continuous exercise of faith, will soon lay down his arms; and you shall know experimentally the truth of these words, "Above all, taking the shield of faith, wherewith ye shall be able to quench all fiery darts of the wicked one."—*Dean Goulburn*.

THE FIRST ENGLISH CHURCH IN AMERICA.

Most interesting and impressive services have just been held in connection with the re-dedication of this venerable structure, "Old St. Luke's," Isle of Wight county, Virginia. A dear friend who took part in the ceremonies, has kindly sent full particulars of this important event. This Church was built in the year 1632 by a few settlers, and is a noble monument of the strong religious devotions of the early Virginian colonists. It was erected in a most substantial manner, far exceeding in this respect most of the more pretentious modern churches. The tower is of great massiveness and strength, 50 feet high and 19 feet square. The east window is 12 by 15, crowned by a semi-circle arch. Architecturally it presents a most dignified and beautiful effect. To find a more correct and representative and correct type of church architecture, appropriate to times, people and surroundings, would not be possible. Through some cause or other, the population in the neighbourhood scattered to other parts, so that for the long space of 60 years, no services had been held in it. A few years since, however it was determined by the churchmen of Virginia that it must be restored to do the sacred work for which it was originally constructed. The appeal for aid was heartily responded to and the work went on rapidly, so that the grand old building was re-dedicated to the worship of God with most striking and beautiful services extending over the 14th, 15th and 16th days of last November.

Although it has not been used for services since 1852, and although it was occupied by troops during the civil war, whose reckless spirit was shown by the wanton destruction of tombstones in the church yard, its walls are as firm as when they were put there two hundred and fifty years ago, and the restorative work just completed did not involve any rebuilding of masonry.

The restoration of the oldest Episcopal Church in America and the commemorative and dedicatory services were of remarkable interest not only to Virginians, but to American churchmen everywhere.

It was a historical event of marked significance and impressiveness, and the services were wholly worthy of the occasion for dignity, solemnity and representative character. People came from great distances—from remote states north and south, persons of prominence and reputation, divines, scholars, literary men, and antiquaries. Leading newspapers also of several great cities were represented by special correspondents.

The local memories and historical names recalled by those devotional exercises are not mere things of tradition. Men and women participated in the services who are lineal descendants of the old families and of the most distinguished character of that age, Colonel Bridges, one of the chief men of the colony, whose father superintended the construction of the old church, was the ancestor of Mr. Richard H. Baker, of Northfolk. Rev. Beverley D. Tucker, the well-known Rector of St. Pauls, Norfolk, is descended from John Rolfe, who married Pocahontas, and so also are Bishops Whittle and Randolph.

On Thursday the dedication sermon was preached, in the unavoidable absence of the bishop, by Rev. Beverley D. Tucker. In the evening there were addresses by Richard Thomas, registrar of the diocese of Southern Virginia; Rev. O. S. Barten, rector of Christ church, Norfolk, and Rev. James B. Funsten, of Trinity church, Portsmouth.

There were immense congregations. Two or

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