

The idea of the passage seems to be, I have vast resources. In Christ, who is the wisdom of God, "are hid all the treasures of wisdom and knowledge." The reception of divine wisdom works the transformation of the soul (v. 13). Wherever the words of wisdom are received in loyalty and love a moral revolution is effected within. All that is good, pure and strong, abides with wisdom. Knowledge is premier. It rules firmly, guides safely, and is the foundation of justice. It is opposed to all self-exultation and conceit, as well as to all that is deceitful and untrue. In all the affairs of life she furnishes all that is essential to true success. *Wisdom whenever sought is found.* Those that seek me early, that is, diligently, earnestly, "shall find me." There is no adverb in the Hebrew, and some doubt whether the verb conveys more than the simple sense of "seeking." Our Lord amplifies the promise in Matt.

III. IN CHRIST WE FIND THE WISDOM OF GOD. In Him we find all that is here attributed to wisdom. He is the word of God. John i: 1-5, 14; Col. 1: 15-17; Heb. 1: 2; Rev. 3: 14. He, too, *invites* (St. Matt. xi. 28-30; St. John vii. 37); *warns* (St. Matt. vii. 26, 27); speaks of a *way* to walk in (St. Matt. vii. 14; St. John xiv. 6, viii. 12); gives *commandments* (St. John xiii. 33, xiv. 15); promises *rewards* (St. Matt. xix. 27-29, and cf. promises attached to invitations). With them is honor (John 12, 26; Rev. 3, 5, 21), power (Luke 10: 19; Phil. 4: 13), dominion (Rev. 1: 6; 2: 2, 6), riches (Rom. 8: 32; 1 Cor. 6: 21), joy (John 15: 11; 16: 24; 17: 13). He is found of the young, the ignorant, the burdened. Matt. 11: 25, 28. He waits not but seeks. Matt. 18: 11. All this corresponds with the description of "wisdom," while the latter part of the chapter in Proverbs shows that the speaker whose "cry" has been sounding in our ears can be no other but the Son of God. The true disciples of Jesus Christ are all pupils in the school of Wisdom. If we want to be wise, who, then, should we follow? So think, "Jesus Christ wants me to learn all I can—to get wisdom; Jesus Christ will help me to be wise. If I want to get wisdom, let me study His life and follow Him, take Him as my *copy* and *guide*" (1 Peter ii. 21).

THE COLLECT,—THE TWO ADVENTS.

This collect is founded upon Rom. 14: 12. It skilfully blends the two great lines of Advent thought, describing Christ first coming in humility, the promised Epiphany of His glory and our position and duty in this time of preparation which stands between the two advents.

The first coming—in grace.
How? In great humility.
(i.) The Word became flesh. Read Phil. ii. 5-9. Being in form of God, took form of servant, *i.e.*, being God became Man. Laid aside His Divine Glory (John xviii. 5). Creator becoming creature—this alone great humiliation. But this not all.
(ii.) He came in likeness of sinful flesh. (Rom. viii. 3.) Now in the time of this mortal life—this life of sin and death. In all things made like unto His brethren, sin only except (Heb. ii. 17). Consider, in all things, weakness, hunger, thirst, sorrow, suffering, death! Still greater humility! Yet even this not all.
(iii.) He was lowly in heart and life. (See Matt. xi. 29.) Might have been a prince [*illust.*—*Birth of her to throne—rejoicings, fine dwellings, numerous attendants, &c.*] and yet it had been for Him humiliation. But no. Mother poor—born in stable—grew up in obscurity—homeless (Matt. viii. 20)—often weary (Matt. viii. 24)—despised and rejected (Isa. liii. 3)—died like criminal (Matt. xxvii. 38). In life the friend of publicans and sinners; in death, numbered with the transgressors (Isa. liii. 12). Greater humiliation still! Yes; and He humbled Himself. What condescension for God's Fellow (Zech. xiii. 7). Let this mind be in us!

2. But why this great humility? See 2 Cor. viii. 9. For your sakes. Think of that! We needed Him. Why?
(i.) The world was in darkness. See Isa. ix. 2. The darkness of ignorance, knowing not God (Eph. iv. 18)—of sin and slavery (Acts xxvi. 18)—of death (Rom. vi. 22). Is there nothing which can relieve this darkness? Yes!
(ii.) Christ came to dispel this darkness. Read Mal. iv. 2. [*illust.*—*Sun rises, darkness gone.*] He is "the Light of the world" (John viii. 12). Compare Isa. ix. 2 and Matt. iv. 16. His life a conquest over sin and Satan, His resurrection a victory over death, His commandments dispel the darkness of our minds, His spirit the blindness of our hearts (Eph. iv. 18).

11. The second coming—in glory. He shall come again.
1. How? In humility? No; in His glorious majesty! As a king, with power and great glory. Read

Matt. xxv. 31 and xxvi. 64, and compare Dan. vii. 13. Few knew of His first coming; but then "every eye shall see Him" (Rev. i. 7).

2. Why come so? "To judge." Read Matt. xxv. 31-34. "The quick"—those who shall be then alive (Matt. xxiv. 36-40 and 1 Cor. xv. 51); "the dead"—they shall arise; "all nations"; to be rewarded—"Come, ye blessed," or be condemned—"Depart, ye cursed!" Everlasting life! Everlasting death! The "light" of God's eternal glory—"the blackness of darkness for ever" (Jude 13). What a contrast between the two Advents! No longer "meek and lowly," but glorious in His Majesty.

III. THE TIME OF PREPARATION.—"Now, in the time of this mortal life."

1. *The time "now"* is our opportunity. For such is the force of the word "time." It is the opportunity, the fleeting opportunity of "this mortal life," in which Christ came to visit us. The relative "which" does not refer to "time," as though speaking of Christ's coming at some particular season of the year, but to the words "mortal life," in which "the immortal" Lord revealed Himself. The word "visit" reiterates the same idea of "opportunity." It is "the time of our visitation" (Luke xix. 44), when the Husbandman came to the vineyard which He had planted. The time of opportunity is a time of preparation.

2. *The preparation.* This is two-fold. (1.) "To cast away the works of darkness;" to have done with evil (Eph. v. 11; Col. iii. 5-9). (2.) "To put on the armour of light;" to have light as our covering and protection. Light is holiness, as darkness is evil (1 Thess. v. 5-8, iii. 13; Rom. xiii. 12-14; Eph. vi. 13).

Missionary.

The first regular meeting of the ladies of St. James' Home and Foreign Missionary Society was held in St. James' schoolhouse on the 7th inst. The plans for carrying on the work of the year were fully arranged, and much interest was manifested in its operations. We are sure our readers will be glad to have the opportunity of reading the address which was delivered on the occasion.

We hold to-day our first regular meeting for this year, and we meet under the most favorable auspices. The meetings of the Missionary Alliance held last week and the large gathering of young men in our church, to hear stirring and encouraging words from our own rector, give most hopeful promise for the future of the mission field, and encourage us as a band of women, to advise together as to how we can most effectively carry on our work, and, if possible, increase its efficiency. But before we turn to the needful details of business, let us pause and listen to the voice of Jesus. He speaks to us in the same words that He used to another band of His disciples long ago: "Go ye into all the world and preach the Gospel to every creature."

He speaks to us as a congregation and says: "Go ye and tell to every creature the free and loving gospel, which has so long been preached to you;" and we as members of St. James' Home and Foreign Missionary Society can reply that we are trying to obey His command. But listen once more. Jesus is speaking to us, not only as members of a congregation and of a missionary society; but to you and to me as individuals He says, go ye into all the world and preach the gospel to every creature; as He sees what we have done, what we are doing, can He, who is the Truth, say, as He said once of another woman, "She hath done what she could?" We do not need to remind Him that we have so much to do at home, for He knows all about that; and when He sent out the first missionary band, he gave them their marching orders in words which forever linked together the home and foreign fields: "Ye shall be my witnesses in Jerusalem." There in their own home He would have them begin; but they were not to cease until they had sounded His message unto the uttermost parts of the earth.

We know the grace of our Lord Jesus Christ, that though He was rich, yet for our sakes He be-

came poor, that we through His poverty might be rich. But there are thousands for whom He did all this, who have never heard of His grace. Thousands who might say, as did the poor little gipsy boy, when a missionary whispered into his ear the words, "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him might not perish but have everlasting life." "And no one ever told me of it before," said the dying child; "I thank Him kindly." "No one ever told me;" oh, what will you and I be able to say to the Master, if any one we could have reached says this?

"She hath done what she could"—Lord what can I do, in obedience to the special command: "Go ye into all the world, and preach the gospel to every creature?" Can no one among us take the command in its simplicity and go and join the noble band of workers who are telling the old, old story in the dark places of the earth? They are calling for more labourers in every mission field; oh that we as a congregation may be so imbued with the missionary spirit, that from our midst some may arise and say: "Here am I, Lord, send me!"

Lord, what can I do? "Pray ye the Lord of the harvest, that He would send forth labourers into His harvest." The labourers are very few, and Jesus Himself put this means of supply into our hands. Are we using this key of prayer? Can we look up into His face and say: "Lord Jesus, Thou knowest how I have prayed that Thou wouldst send labourers." If we who are met here to-day rise to the thought of the responsibility laid upon us in this matter, and with united hearts pray the dear Lord, who is so willing to hear, how many may be sent in response to our petitions!

We would ask that if any here are not using our cards with the special subjects on which we unite in prayer, they would get them from the Secretary before leaving. What can I do? "Freely ye have received, freely give." Whether our means are large or small, still Jesus says, "Give ye." The little envelopes will be given to us anew to-day. Here is a practical point; will every one present take an envelope; will you put the one for each month in some place where you can see it daily; will you give one to your servants; will you gather in it your stray pence and whatever you can save by small acts of self-denial? Last year the sum contained in the envelopes amounted to \$41.59; this year we trust it will be larger; it will be, if we all do what we can. As collectors, are we doing all we can? Are we faithful in calling for even small subscriptions? It is an indispensable if less attractive branch of the work.

Collecting is wearisome, but we have undertaken to do it for Jesus, and it will make a great difference in the sum realized if any of us are careless. But if we are *Go, to Pray, to Give*, our interest in the work must be kept up by constant news of what is doing in the field, and this is the object of our monthly missionary meetings. What can we now do to increase their efficiency?

Last year's work was encouraging; we were able to advance with our work in the North-west; we put ourselves in personal communication with the workers there; giving them a sense of friendly sympathy which, in their isolation from other Christians, they greatly value. We took up a new mission, and were the means of stirring up other congregations to do the same. "India's women" mentions as a subject for special praise "the increased interest taken in the work in Canada." This portion of the work was new, and stirred our sympathies, and the old branches profited by the interest thus awakened; but now the stories from India and from the North-west are growing familiar, if not stale. We have heard them over and over again, and if we do not rise to a sense of our responsibilities, and each one do what she can, we shall not be able to do even as much as last year. But surely this cannot—shall not be! Let us forget the things that are behind; let us press on, remembering that we are working