

And for the second we say:—'Even so, come Lord Jesus.' So that we have presented to us, by the Church, a direct manifestation of our Lord Jesus Christ in His human nature, as well as in His divine nature, to be the object of an unceasing adoration."

The first lessons for the Sundays immediately preceding, and immediately following Christmas, are most appropriately taken from the writings of the great evangelical prophet, who so rapturously and so magnificently pours forth the rich melody of his prophetic announcement of the future triumphs of Messiah, and who so pathetically and so minutely alludes to the various circumstances connected with His lowly humiliation. The profoundness of this prophet's thoughts, the loftiness of his conceptions, the richness of his imagination, the wide extent of his prophecies, and their distinct and minute allusions to Him, who is the Desire of all nations, raise him to the very highest rank among the prophets. The chapters selected for Advent Sunday are among the noblest and the finest to be found in the whole Book of God, and should be carefully and devoutly studied with a full recognition of their direct reference to both the first and second Advent.

The COLLECT for this Sunday is peculiarly appropriate for the occasion, and is remarkable for its wonderful richness and fulness of expression. It was composed in the year 1549; and of itself, is almost enough to prove that there are features in which the Church has lost none of her ancient glory. The two visitations of Jesus Christ to our earth are vividly contrasted; and our interest in both of them is clearly indicated. Our duty in connection therewith is likewise distinctly and comprehensively stated. What expressions of human language can include more in the way of duty than the words of St. Paul:—"Casting away the works of darkness and putting upon us the armour of light?" The ultimate result of the whole—the rising to the life immortal—is also ascribed to Him who liveth and reigneth with the Father and the Holy Ghost. All this is attributed, in its origin, to the grace of God; and we cannot but remark how fully our obligations to that grace are asserted in the liturgy of the prayer-book—so much more distinctly and repeatedly than in the articles—which are chiefly remarkable for containing much less evangelical theology than the other parts of the prayer-book. The Collect before us is a compendium of a very large proportion of Christian teaching.

The EPISTLE contains that admirable exhortation of St. Paul's, contained in the thirteenth chapter of his epistle to the Romans, in which he contrasts the works of the flesh, as works of darkness, with putting on the Lord Jesus Christ; the works connected with which he terms an armor—the armor of light—and that because the night is far spent. In the language of the writer of the

Second Book of Esdras, (xiv. 10.) "The world hath lost its youth, and the times begin to wax old." The night of the world's dark history is rapidly passing away. Its scenes of confusion, bloodshed, and war, its crimes which have entered into the ears of the Lord of Sabaoth, its accumulated guilt of several thousand years, its open defiance of the King of Heaven, its alliance with the Kingdom of Satan, its wilful ignorance and vice shall soon be closed for ever. The revelation of the Man of Sin, who shall oppose and exalt himself above all that is called God or that is worshipped, will only be the complete development, the summation, of the moral and political evil, the seeds of which have already sprung up and blossomed in several periods of the world's darkest history. And if the voice of prophecy means anything at all, the Divine counsels in reference to this dispensation have nearly all been exhibited. But "the day is at hand"—the day that brings the Lord Jesus Christ down from heaven, not as the humble babe, but as the King of Kings and Lord of Lords; when he shall sit on the throne of David and shall extend His kingdom over the world. Because then the night is far spent, St. Paul invites us to lay aside the works of darkness and to put on the armor of light, or as it is expressed further on—to put on the Lord Jesus Christ; which is an armor, being a defence against attacks from the enemy without, and furnishing weapons for aggressions on the kingdom of darkness.

The GOSPEL contains an account of one of the few illustrious instances in which the Lord manifested His triumph during His sojourn on earth. It took place on the Sunday of Palms, a little before His crucifixion, and was no doubt intended to pre-figure His future triumphs as the King of Glory. On this occasion, as the Jewish Sanhedrim had anticipated, the raising of Lazarus in the month of January had had a great effect upon the people, and on the Saturday evening before Passion Week, great numbers had gathered at the house of Lazarus, that they might see both him and the Lord. On Sunday morning, the throngs that had come from all parts to keep the feast, set out again towards Bethany, some curious, some believing, and others anxious to judge for themselves, of Him who claimed to be Messiah. They met Him with His little band of followers at the brow of the hill, where the downward path began, and where the whole city was to be seen in its glory. The sharp steep Valley of Jehoshaphat lay just between, its slopes crusted over with the grave-stones of their fathers, and the brook Kedron flowing along the bottom. Opposite rose the city itself, full 200 feet below the top of Olivet, so that thence its highest part could be looked over. The city wall of huge stones of ruddy marble, went climbing round the heights, crowning the precipices and looking purple in the distance. The Castle of

Antonio with its towers and battlements rose on Mount Zion. And on Mount Moriah, the glorious, white marble Temple lay spread out like a plain, showing the cloistered courts, the arched gateway, the crowds of worshippers, the Holy of Holies, whose dome was crusted over with gold glancing back the morning sun.

"A fair place, the joy of the whole world," it seemed to the beholders, and the likeness to all that had been foretold flashed on them. They knew their king was come, even as Jeremiah had promised. And others burst forth all at once the shout that hailed Him as the Son of David "Hosanna,"—"Save now" the very words of the Psalm cxviii. as we have them in the Bible version. So narrow is the Ravine of Jehoshaphat said to be that a voice from the crest of Olivet may clearly be heard on Mount Moriah in the city, and persons have been known in the present day to hold a conversation with others inside the Mosque of Omar (on the site of the Temple) by shouts with their friends upon Olivet. The whole city therefore listened to the joyous cries of the people descending the slope of Mount Olivet, and called to know who was coming; the answer came back again "This is Jesus, the Prophet of Nazareth;" while the host in their ecstasy, strewed their long, striped wrapping-garments before the feet of the ass that carried their King, and waved the branches of olive and myrtle, and the feathery boughs of the date palm tree, which is the reason the day is called Palm Sunday. Eight of the largest of the Olive trees now existing there, are supposed to be at least two thousand years old.

The subject is brought forward in the Gospel of Advent Sunday as most appropriately setting forth the claims of Messiah to His kingdom.

PERIODICAL LITERATURE AND THE CHURCH.

One of the most important subjects discussed in the Plymouth Church Congress, was that on Periodical Literature and the Daily Press. The subject is one which demands in this devouring age, an ever increasing attention. In opening the discussion at the Congress, the Rev. Godfrey Thring contended that a church paper for the million was the great want of the age. It should be a weekly organ and not a daily one, and it must be a "news" paper, containing a general summary of the week, without being sensational. Space must be found for everything that would interest the farm laborer, the mechanic, and the tradesman. He contended that there should be a corner for poetry—especially providing that it should not be original. As occasion offered, papers should be inserted on the history of the Church of England, showing how much our political freedom and learning, and the high place England had taken among the nations, were due to her influence; also biographies and anecdotes of eminent persons, and men who had risen