

to their charge upon religious topics, and even not in any way to tamper with their religious views, but how can a girl be day after day in close contact with designing persons without being influenced? It is simply impossible, and no person can fail to recognize it. The only reason that can be offered for the sending of Church children to Romish schools, is that the tuition is less expensive, and that the plain dress at the Convent is a great saving of money to parents and guardians; but in reality, the charges of Church schools are now no higher than those of the Convent, and simplicity of dress is becoming a special consideration, and is being adopted everywhere. There is, therefore, no longer any excuse for the practice, while there is much in it to condemn. But above and beyond considerations of money or dress, how important it is that the children, and especially the future mothers of our land, should be free from any taint of Romanism. We want a strong, healthy Churchmanship, without cant and hypocrisy on the one hand, or materialistic and sensual forms of thought and worship on the other. We want what will make honest, truthful, and simple-minded women, full of love and faith, who shall rear up a race of noblehearted men and pure minded women to inherit this glorious new Dominion, which is destined, under God, to occupy a most important place in the future of this continent.

ADVENT.

THANK GOD FOR ADVENT.

IV.

Advent directs the thoughts to Christ. First, as Judge; second, as Incarnate Saviour.

The Judgment being a Divine and human necessity, and God's justification of Himself and His moral government before His creatures, we next contemplate the Judge Himself. He is clearly revealed in Holy Scripture in the person of Christ Jesus, to whom God hath given "authority to execute judgment also, BECAUSE HE IS THE SON OF MAN."

The sense of responsibility equally with the history of mankind bespeaks the certainty of the Judgment. The Book of God bespeaks the Judge. How is He qualified for His high office?

I. *By His Perfect Knowledge.* Ordinary judges apply the law after other and subordinate authority has declared the guilt of the offender. But Christ will be both Judge and Jury. Hence His need of infallible knowledge and wisdom. Earthly courts take infinite pains to obtain proof of innocence or guilt. Oftentimes they fail, and punish unjustly. Christ can never do this. With flaming eyes He penetrates every disguise under which men would conceal themselves, and sees the very secrets of the heart. The motives too often secret to ourselves are perceived by Him. Witnesses will not be wanting, but they will not be needed. The sentence which He pronounces will be *felt* to be just by every one condemned and rejected.

II. *By His Righteousness.* How much care is taken in our human tribunals to secure an unbiased result. From the challenge of his jury to the great verdict of public opinion every opportunity of impartiality is opened to the accused. The judge must not even be connected by marriage with the prisoner, or the case is deemed liable to injury. Christ has higher qualifications than a mere absence of bias. His perfect love for the race, and His absolute sinlessness, will secure a righteous

judgment. In the light of that Love and by virtue of that perfect obedience to the Law which He alone has accomplished, He has those gifts without which no true justice can be found.

III. *By His Power.* The work of Advocate, Judge, and Jury would be worse than useless without the power to enforce the sentence. And even after sentence has been passed there is always the possibility here of mitigation or escape. The Ideal Judge must have irresistible power to connect His sentence with perfect certainty of execution. That Power Christ possesses. His life on earth was often apparent weakness, but that weakness was always restrained Power. When the foes of Christ are made His footstool, the iron Sceptre of terror must confound those whom Love could not win.

IV. But our Lord has another super-eminent qualification. It is His HUMANITY. The eyes which will search our inmost soul will be guided by the love and sympathy of a human heart. The mind which will consider all our past life, and make trial of our faithfulness, will be the mind of a *man*. We shall stand before the throne of God. But He who sits upon it will not be the great unseen Jehovah who eludes every created eye. Nor will it be the shadowy cloud of glory out of which the Law was delivered to God's people of old. That throne will have a MAN upon it. He knows our Nature for He has borne it. He knows our temptations, for He has felt and overcome them. He is not only able to understand our feelings and fairly judge our conduct. This might be done by an un-incarnate God. But He can also *make us feel* He understands us, because "Very God" and "very man." But more. The title "Son of man" shews Him the appointed Head of the human race: the new man in whom Humanity is renewed; in whom the regeneration of the great family of man is accomplished; in whom the regeneration of each member of the family was rendered possible. Who then so fit to judge the race as He? Who can have by nature so good a right to examine, decide and sentence as He who took Humanity up with Him to the throne of God and has ever since pleaded the cause of those who put their trust in Him? Who should judge the Church but its Head? Who should judge the world but He who is Head over all things?

Thank God then again for a season which brings all this to our remembrance. The Judgment to come is the most solemn and tremendous event which lies before the thought of man. The burden of it would be immensely increased could it be possible that it should not be impartial and just. Study the Scriptures and services for Advent, and see how systematically the great truths just enumerated are set forth before Christian minds and enforced on Christian hearts. The Church's wisdom can be little less than Divinely inspired. God creates the man; gives him power to see and foresee his needs; gives Her the means of suggesting and furnishing their supply.

Oh in the certainty of approaching Judgment; in the overpowering necessity of duly appreciating it; in the confidence of having a Judge perfect in Knowledge, in Power, in Righteousness, and in the Humanity of God incarnate; in view of the unerring sagacity, the piercing scrutiny, the inevitable completeness of His Judgment; in the sense of satisfaction produced in heart and mind by reflection on truths so clearly and faithfully revealed and taught; in the spiritual comfort of a steady, unchanged and changeless Faith so unceasingly held and recited,

THANK GOD FOR ADVENT!

EASTERN CUSTOMS AND BIBLE TEXTS

No. III.

We were rash enough to make a promise in our last paper: but having made it, we must keep it to the best of our ability. We said we would give some little account of a few things which came under our notice while remaining in the village, and waiting for the marriage, then referred to, to take place.

The whole stay was so comparatively uneventful that there is but little to relate. We ourselves would each morning take horse and away to inspect the surrounding country, which to the several members of our party presented constant points of interest. We would sometimes spend the whole day away from the Inn, not returning till the evening, but more frequently we would return to spend the hotter hours of the middle of the day in repose, going out again in the afternoon. After the first day or two we saw but little of the people; but this holding aloof, I should in justice say, was altogether our own doing, and proceeded not so much from our unsociability as from the value we set on time. This remark may require some explanation, and we will give it. When the higher class of these people meet any one of their own rank (and with genuine courtesy all, except the officials, treat travellers as at least equal to themselves in rank) they will invariably salute them, though utter strangers. In our own country we would pass each other with a drooping of the eye-brows, a lifting of the hat, or at most, a hand-shake and—on! But the matter of salutation here is a much more serious one. Two of these people, for instance, are approaching each other in the street. They are friendly, but not unusually so; while yet there is a considerable distance between them, they begin to bow to each other, not with any quick and fashionable nod, but with slow, almost solemn motion, they will bow quite low (Gen. xxxiii. 3) a number of times. When near enough they will join hands, and begin to say, over and over again, "God be praised that you are come in peace; God give you peace; how fares it with you?" These or similar words are repeated again and again, and they seem no more than we ourselves, in our own country, to expect a specific reply to each enquiry after each other's health. The constant mention of "peace" arose, of course, in the first instance, from the continual danger of sudden invasions of foes, who in very early days used to burst suddenly upon a village, and plunder and destroy, committing at the same time the most horrible barbarities. (See an instance in 1 Sam. xxx. 1-6.) Living in a country where they were exposed to such scenes as these, no wonder one of the first wishes that would rise to their lips would be "God give you peace," "Peace be unto you." It was thus, we remember, that the Saviour saluted His disciples on the night of the first Easter (St. Luke xxiv. 36.) To the people of to-day, as for many centuries, the words are now only those of conventional formality, but we need not remind you that from Him to whom they would be full of deep, true, meaning.

But meanwhile we have left these two friends standing in the street! Never mind; they are still at work; while we have been talking they have touched their hands to their breasts and then to their foreheads or turbans, bowing the meanwhile; they will then put their hands on each other's shoulders, and kiss each other upon the cheek, or simply lay the cheeks together (Gen. xxix. 13.) Or most frequently they will, in succession, lay one hand under the other's beard, slightly raise it, and kiss it with a courtesy, amounting almost to reverence. A base use of this kindly salutation is mentioned in 2 Sam. xx. 9. We may say that every man in this country wears a beard, and for any one else to touch it, except in this way of reverent salutation, would be grossly insulting; and with some death would almost be preferable to having the beard shorn off. We can compare it as a punishment in our country only to being publicly whipped. This great respect felt and shewn for the beard will explain the woeful indignity offered to David's ambassadors by Hanun, King of Ammon (2 Sam. x. 1, 2, 3, 4), and the reason of the royal consideration which bade the ambassa-