

great Pentecostal sermon and its effects.

This sermon, preached by St. Peter, was followed by the conversion of a large number of persons. It led to those persons asking what they were to do to be saved, and this led the Apostle to bid them "repent, and be baptized in the name of Jesus Christ, for the remission of sins." So that the first Christians converted through the *preaching* of the Apostles were told that on their repentance, they must be grafted into Christ's mystical body. In telling them this, the Apostle acted strictly on the commission which he had received from his Master, which ran thus:—"Preach the Gospel to every creature. He that believeth and is baptized shall be saved."

Again, we read that these converts continued steadfastly in the fellowship of the Apostles (Acts ii, 42). How is it that they did this? Evidently because of the "preaching" of the Apostles. The Apostles, no doubt, taught their converts what their Master had taught them, about His Church or kingdom; that it was the vine of which He was the stem—that He had prayed most earnestly for its unity on His way to the Garden of Gethsemane, and such-like things; and this teaching or preaching led to the continuance of the converts in the "fellowship of the Apostles," *i. e.* continuance in all that such unity involves; and this fact, because of its importance, is duly chronicled by the sacred writer.

Again, these converts are said to have continued steadfastly in the "breaking of bread." This they never would have thought of doing, unless the Apostles had preached

to them that Jesus was the "bread from heaven"—that the bread which He gives is His flesh; and that on the night of His betrayal He had blessed and broken bread, saying, "take, eat, this is my body." Their steadfast continuance in the reception of the Eucharist was the consequence of their attending to the "preaching" of the Apostles.

EPIPHANY.

WHAT a wonderful emphasis Epiphany gives to the words so oft repeated in our ears, "*Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven.*" Epiphany is the especial season for the manifestation of light—light as it shines out from the well-rounded life of the Christian; from his faith in the risen Lord, and his offerings for the extension of His blessed Body, the Church, "*Let your light shine!*" Not simply within the small circle of your own village, or city, or country, but let it pierce into the darkness which surrounds those who as yet know nothing of the dear Christ and the comforts and blessing of His Gospel and Church. "O, that is all very well," says one, "but I don't believe in foreign missions; the work and money is wasted when expended in foreign lands." Such a remark may be honestly made by some Christians, but if made at all it is by those who have not given the subject the attention it deserves.

THE PRAYER BOOK COMPARED WITH OTHER BOOKS.

The Prayer Book is incompara-