

self a short Apostles' Creed; for here we have the Divine Sonship of Christ; His birth into this world, nay, and (implicitly) His sufferings and death too (for were not they the climax of His humiliation?); His return from the right hand of God (inferring His previous resurrection and ascension); His judgment of the quick and dead; and finally, the resurrection of the body, and the life everlasting. Add to which that, in the "Give us grace," there is the clearest recognition of the work of God the Holy Ghost.

What, then, shall we learn from the fact that this, the first Collect of the Christian Year, is also the most doctrinal? This lesson, at all events, will not be amiss nor unsuitable to our times, that the whole structure of Christian Prayer is built upon doctrine; that to cut away dogma—i. e. the definite statement of doctrine—from prayer, is to cut the very nerve and sinew which gives the prayer its power of movement; for prayer, while indeed it is an affection of the heart, is not a mere sentiment, but a sentiment arising from the belief of some Divine truth. Prayer is nothing else than the voice of faith apprehending that truth—taking that truth to itself.

ADVENT.

Advent Sunday begins a new ecclesiastical year, and no one knows what spiritual joys or trials it has in store for us. All may now seem "fair," and yet soon to be changed into "foul;" or there may be gloomy anticipations, naught but shadows fleeing before the light of coming peace. Many a ship has taken up anchor when the sky was clear and winds favorable to be tossed at the mercy of a storm, while others have left the dock beneath lowering clouds and reached the haven without an opposing wind. When the waters are smooth the voyage is pleasant, but the mountain waves test and train the seamen's nerve. Successes encourage, but disappointments may better educate to bear and endure. The world's deserts are made by continuous sunshine, and unalloyed spiritual joys have made of many hearts unfruitful, desolate wastes. To those discouraged by their failures in the year past, the Master is even now saying, as He did to St. Peter: "Launch out into the deep," and "let down the nets," although they have "toiled all the night" and "taken nothing." The waters of a great unknown sea lie before us, but beneath its waves are "the everlasting arms" of our Heavenly Father; and we should not coast along every day's life, guided only by finite foresight or immediate personal reward. St. Paul was given a thorn in the flesh to make him lean upon the Almighty's strength, and so may past failures serve for us the same purpose, making us sail far away from the shallowness of things temporal out into the unfathomable depths of divine mercy. The automaton, with which children play, seems alive while the string is being pulled, but when the pulling stops we see it is only dead, inert matter; and so he who is solely incited to continued efforts by success may be only an automaton Christian, having the form of godliness without the power thereof. Opposition, instead of decreasing, should increase our speed in running, with patience, the race set before us, as the revolutions of a planet around the sun increase in proportion to the resistance for as the opposition becomes stronger the radii of the planet grows shorter and the nearness to the sun makes the revolutions more rapid. The lesser the cir-

cumference, as in the instance of smaller and larger wheels, will ever be the greater the velocity. A Christian with failures is a Christian still. Yea, what once seemed a "colossal failure"—the symbol of death—the blood-stained Cross—has become the world's light and life! Courage, then, discouraged ones. "Launch out into the deep" with increased faith in God. Death to despair, and begin the new Church year with implicit trust in Him who has promised never to leave or forsake us—*St. Andrew's Rubric.*

HANTSPORT, N. S.

For the first time in the history of the town of Hantsport, the Apostolic Rite of Confirmation has been administered therein. On Monday evening, Nov. 14th, the Right Reverend the Lord Bishop of Nova Scotia came there from Windsor. The service began at eight o'clock with shortened Evensong, which was said by the Bishop's acting Chaplain, the Rev. K. C. Hind, M. A., Rector of Newport; Mr. G. Howcroft, of King's College, Lay-Reader in charge of the Mission, read the Lesson. The candidates were presented to the Bishop by the Rev. Canon Brock, D. D., Rector of Hantsport. They were 18 in number, 3 males and 15 females; the remarkable feature in the class was this, that 10 out of the 18 had been received into the English branch of the Holy Catholic Church by Adult Baptism. The class had been prepared by Mr. Howcroft, whom the Bishop appointed from July 1st, 1892, as Lay-reader in charge of the Mission under the supervision of Canon Brock. The Church was crowded to its utmost capacity and numbers had to stand as every seat was occupied. The Bishop's address to the candidates gave the numerous Baptists present ample matter for serious thought, and deep searching into God's word. He spoke with the utmost plainness and directness on the Apostolic character of the Rite of Confirmation, and of the gift of the Holy Ghost therein given by prayer and the laying on of hands, and of the urgent need to improve this great gift. He illustrated the different parts of his subject with his usual felicity of illustration, which would serve to bring the matter within the comprehension of all.

As the organist and nearly the whole choir of St. Andrew's Church, Hantsport, were amongst those confirmed, the organist and choir of Christ Church, Windsor, most kindly came and gave their services. The ladies of St. Andrew's Church hospitably entertained the Bishop, clergy and other visitors.

The history of the Church in Hantsport so far affords a striking proof of the success, which in spite of seemingly overwhelming difficulties, will attend prayerful, persevering and united effort. The owners of property in the town were determined that the Church of the Living God should have no sanctuary in Hantsport. But God who watches over and directs the fortunes of His Church ordered it otherwise. The sanctuary for the worship of Almighty God according to Rites and Ceremonies of the Ancient and Apostolic Church of England was opened two years ago, and now out of a very heavy debt, which then incumbered it, only \$600 remains to be paid.

On Sunday last Nov. 20th, the Rev. Professor Vroom, B. D., of King's College, administered the Holy Communion in St. Andrew's Church, Hantsport, and gave those recently confirmed and others the privilege of receiving the Church's highest means of grace.

WHAT THE PRAYER BOOK IS TO US.

*Hold fast the form of sound words.*—II. TIM. I. 13.

The Book of Common Prayer, which has guided the devotions of so many millions, in all lands, and which has been the comfort of a great multitude which no man can number in ages past, has been well described as "The Sanctuary of our Faith and our Language." Its words are familiar to every ear, and its ancient forms hallow our daily life. A distinguished Congregational divine remarked in a sermon to his own people, "In English there are no lessons, gospels, psalms, collects, confessions, thanksgivings, prayers; in one word, no religious form-book, that can stand a moment in comparison with the Prayer Book of the Episcopal Church in the twofold quality of richness and age."

Forms of prayer and praise were used in the Jewish Church by God's own appointment, and liturgies have given shape and permanence to the worship of the Christian Church since apostolic times. Our own Prayer Book is especially rich in its ancient treasure, from the fact that it embraces the choicest selections from those heirlooms of the past. It was not the work of a day, nor of a generation, but the legacy of saints and martyrs and confessors; and the words now uttered by God's children in this distant age were once spoken by those who faced the rack and the devouring flames, and whose only abiding-places were the dens and caves of the earth.

If we would enjoy the full benefit to be derived from this precious volume, minister and people must alike bear their part in its prayers and praises. St. Jerome says of Christians of his day, "They echo *Amen* like a thunder clap;" and St. Chrysostom represents the walls of the churches as ringing with the sound of their united voices, like the voice of many waters. The low, inarticulate muttering and mumbling of our beautiful service which is common in some places now, is in striking contrast with the hearty devotion of better days.

That whole-souled, earnest man of God, Bishop Ravenscroft, of North Carolina, was once officiating in a little country church, and had got as far as the Creed. Having repeated the first article, "I believe in God the Father Almighty," in his stentorian tones, he perceived, to his surprise and sorrow, that not one mouth in the congregation had uttered these words aloud. Turning the Prayer Book over on the reading desk, and looking about with a bewildered, troubled expression, he exclaimed, in a voice that startled every one. "Am I in the midst of a heathen or a Christian people? Can it be possible that there is no man or woman present who believes 'in God the Father Almighty?'" Then, after pausing a moment, as if to let the people recover themselves, he said, "Let us try again." On beginning the second time, his great voice was nearly drowned in the mingled responses of every man, woman and child in the house.

May all of us show our appreciation of the Prayer Book by responding aloud, heartily, and with a good courage.

The traveller in Eastern lands take off his sandals, soiled with the dust of the way, at the gate of the palace which he would enter. So may we always lay aside our worldly thoughts when we come into the presence-chamber of the great King and worship Him in the beauty of holiness.—*John N. Norton, D. D.*