

which might serve as a link between the Church of England and the long past of the Catholic Church. Continuity of worship with the Saints and Martyrs of the early centuries, as far as it was agreeable to God's Word, was with them a holy purpose. Very reverent of God's Truth, their reverence therefore extended also to those forms and phrases in which the piety of the Ancient Fathers had expressed itself.

Thus the Prayer Book has long roots reaching into the depths of Primitive Christianity, and drawing up into modern days all the best form and spirit of antiquity; and, indeed, it contains petitions which broke from the lips of God's Israel in Jewish Synagogues. The first principle of its compilers in their selection was the mind of Holy Writ; the second, the value of what was ancient; and thus we can say that our Prayer Book represents the best results of the deep, earnest study of reverent souls, enlightened by God's Word, of the liturgical literature of primitive and mediæval Christendom.

We inherit the treasures of piety which the Christian Church has accumulated in many ages and many lands.

SELF-SACRIFICE.

THE enthusiasm for genius has been like the rainbow, made out of mingled tears and sunshine, and the true order of nobility among men has been composed of those unselfish natures whose love laid life as a daily sacrifice on the altar. If we examine the eleventh chapter of Hebrews, and from that down through all the peerage of

noble souls who have adorned humanity, and "of whom the world was not worthy," we shall find that each one had received the fiery baptism of self-sacrifice as preliminary to their exaltation.

It may be a mystery to us, that the most princely lives must be immolated for the sake of others, but that it is the "more excellent way," and that it tends to ennoble mankind, is assured by the fact that Christianity itself, the inspiration and the hope of the world, is a religion of self-abnegation. Its symbol is a cross, and its testimony is that only they who yield up their lives for others shall "find them."—*C. H. Everst.*

METANOIA.

THE first note of the Advent season, and the undertone of all its Services, is Repentance, "Repent ye, for the Kingdom of Heaven is at hand!" was the warning word of one who came to prepare the way of the Son of God. "Repent!" was the burden of the first Gospel sermon, the burden of Christ's teaching, the burden of Apostolic preaching; and all down the ages the Church has echoed the refrain.

This Key-note of the Gospel is a word of vast importance. What does it mean? Does our English version of the inspired text convey the full force of the word that thrilled through the wilderness of Judea, and shook the very walls of Jerusalem at the Advent of Him in whom was the fulness of God? "Repent!" Does the word in its Gospel meaning convey only the idea of penitence, sorrow for sin, self-accusation and remorse? Is it