

which is so mis-
l in conscience to
oked by Principal
osition might very
s:
int of our enquiry
a simple statement
ich describes the
sl company of all
affirms two things:
nd that the basis
titutes it and makes

rmful slip—a slip I
ation on the entire
ite of the imperfect
doubtless, is the
ip, but, as we have
it and "make it
The "basis" of a
ary, does not con-
it what it is. But
This is evidently
assage he has just
faith alone, leading
Church is the in-
whom the infallible
Now inasmuch as
office is frequently
pains to exhibit its
d has a history as
t history its use is
satisfactorily, I hope,
the equivalent of
e visible Church.
If

the word is quoted,
hat He gives us in
members incorpo-
son, which is the
"The word "in-
to say that "mysti-
e baptized in dis-
y of Christ.

he visible Church is
not an invisible
ly to God, which
rds, "In the which
and the sacraments
use here is too plain
at an excommuni-
f the whole multi-
en and publican."
ling.

fter Trinity, "God,
Thy faithful people
service." In that
hful people pardon
up the wills of Thy
hful "is intended
he visible Church.
e absurdity.
"The sacramental
red: for that were
hful Christians"—
hrist should abhor.
y will furnish valu-

eneral way before
facc., iii., 13, that
a multitude and
ful to go out with
ristians as are not
e world are called

e Ephesian Church
—all the baptized,
npany. So does S.
e faithful of the cir-
im. iv. 10, "God
pecially of the faith-
itus i. 6, a bishop's
it is, entered in the
n. The nonconfor-
tent with "Christi-
o more, in I. Pet. i.
revised version and
faithful."

J. CARRY.

(.)
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ne Convocation of
acon Jones' explan-
exhibitioners, but
appears from his
ristic. I certainly
ocating the admis-
ch diocese, without
t now appears that
d receive free edu-
out of the college

as cheaply as they could. I can only say that had
the venerable Archdeacon made this clear, he would
have had my support, and I think that of a majority
of Convocation.
Dec. 4th, 1890.

CONVOCATION.

Sunday School Lesson.

3rd Sunday in Advent. Dec. 14, 1890.

HISTORY OF THE BOOK OF COMMON PRAYER.

The Prayer Book did not first appear as we see
and use it now. It was a growth. Early disciples
met together for worship soon after our Lord's
ascension (Acts iv. 24-30). Met on first day of the
week, at least for celebration of Holy Communion
(Acts xx. 7).

We cannot say certainly that they had a Prayer
Book. But not long afterwards they had. St. John
lived longest of all the apostles. Forty years after
his death *Justin Martyr* wrote a book in which he
gave a regular account of the administration of the
Holy Communion.

I. THE PRAYER BOOK OF EPHESUS.

A Christian Church in Ephesus. There was a
Bishop and also Elders (Rev. ii. 1). They had in
Ephesus a *Liturgy*, which was the name originally
given to the service for the Holy Communion. We
generally use this name for the whole Prayer Book.
The service of the Holy Communion was the first
Prayer Book.

Missionaries from Ephesus went into Gaul (now
called France). They took with them their Prayer
Book—the liturgy (Service for the Holy Communion).
Missionaries went from France into our mother
country, Britain (England). Those who worshipped
in Britain used the Ephesine Liturgy (the first step
in the history of our Prayer Book).

II. THE MISSIONARIES FROM ROME.

About the end of the sixth century Augustine and
his missionaries came from Rome. The Saxons
(heathens) had conquered the Britons and driven
them into Wales. Here they were subject to the
Bishop of Caerleon-on-Usk, who was Metropolitan of
the British Church. The missionaries from Rome
brought their Prayer Book with them. A Liturgy
like the Ephesine Liturgy in all essential parts, but
differing in parts non-essential. When the two
branches of the Church (British and Italian) were
amalgamated and became the Church of England, a
Liturgy was formed out of the Ephesine and Roman
Liturgies, but even this differed in different Dioceses,
and every Bishop had his own "use" or form of service.

III. THE SALISBURY PRAYER BOOK.

There were different "uses," or forms of service,
but the most complete was in the Diocese of Salis-
bury, where the Bishop was S. Osmund. This was
in the eleventh century. The "Sarum Missal," as
the book was called, was used in more Dioceses
than any other book. This is the third great step
in the Prayer Book.

In the next two or three hundred years many
services were added, and many errors came in.
There were so many things to be done in the service
that no one could remember what was to be done.

IV. THE REFORMATION.

1. During the next five hundred years the Bishop
of Rome (Pope) claimed to have universal authority,
and therefore authority over the Church in England.

2. Errors had crept into the teaching of the clergy
and thus into the service books, and

3. A great many ceremonies which were not useful
or necessary.

These things had to be improved—hence the Re-
formation.

At the Reformation the Church of England suc-
ceeded in three things: (1) She threw off the
usurped authority of the Bishop of Rome. (2) She
removed the errors and false doctrines which had
crept in. (3) She made one simple Prayer Book.
In 1549 the first Prayer Book of Edward VI. was
first used. This and our present Prayer Book were
the only two which were ever sanctioned by both
Church and State. The one we read now was put
forth in 1662 (Charles II's reign) after the sad days
of the Commonwealth. But our Prayer Book did
not come to what it is now without a great deal of
fighting and even burning. But, just as the burning
bush was not consumed, so God being present in
His Church, she was not consumed. God pre-
served her and gave her the Prayer Book.

Mr. Callendar having removed to the beautiful
rooms over 394 Yonge st., opposite the Y. M.
C. A. building, he will continue the practice
of his specialty in all the modern forms of the
Dental Art or Science.

Family Reading.

In Memoriam.

At No. 50 Isabella street, on the morning of the
17th November, 1890, Mary Caroline, the youngest
daughter of the late Samuel Peters Jarvis, in the
59th year of her age.]

Light after darkness,
Gain after loss,
Strength after weakness,
Crown after cross:
Sweet after bitter,
Hope after fears,
Home after wandering,
Praise after tears.

Sheaves after sowing,
Sun after rain,
Light after mystery,
Peace after pain:
Joy after sorrow,
Calm after blast,
Rest after weariness,
Sweet rest at last.

Near after distant,
Gleam after gloom,
Love after loneliness,
Life after tomb;
After long agony,
Rapture of bliss,
Right was the pathway
Leading to this.

Third Sunday in Advent.

ENDURANCE.

What must a soldier be besides being brave?

That is not enough by itself, for he has a good
deal to do besides actual fighting. There's a good
deal to bear in a soldier's life in war-time.

Sometimes it is heat and want of water, and
sometimes it is cold, bitter cold, and there's only
a thin tent to keep it off. And he often has poor
food, not at all the sort of food he likes, and a hard
bed to lie upon, and very few comforts about him.
When there's a battle, too, it often isn't a satis-
factory one, for there is not exactly a victory on
either side, but skirmishing afterwards, and march-
ing and counter-marching, without gaining very
much, so far as the soldier can see. And then
there's waiting for further orders, which is always
wearisome work. Yet all this he must bear
cheerily, without a word of murmuring.

So don't you think that what the soldier wants
more than anything else is *endurance*. That's just
the word. For "endure" means bearing what is
hard, and not-bearing it once or twice only, but
keeping on. A soldier isn't really worth much who
can't do that. He may be brave, and get on pretty
well in a fight, but still that wouldn't be enough.
He must *endure* as well, day after day, and week
after week; put up with hardships and hard things,
as readily and quietly as though they were easy
ones.

Now it is just the same with Christ's soldiers,
of whom you are one.

It isn't all fighting; there's a good deal of en-
during too. And that is rather hard; but for that
very reason, because it is hard, it makes a lad a
fine soldier.

Yes, it's quite certain that putting up with diffi-
culties cheerfully helps to make a soldier. You
see it isn't *merely* bearing them, but bearing them
well, that is the thing.

Therefore I can't help thinking, a good soldier
of Christ would never grumble. Yet there's a
good deal of that to be heard at times, isn't there?

"Bother! What a nuisance! It's frightfully
hard! Abominable! Horrid!" is muttered pretty
often when the master gives out that the work is
to be done over again, or the holiday excursion is
put off because the rain will come down and
spoil it.

Well, I allow both things are decidedly tiresome,
and perhaps even hard. But oh! what a fine
chance you get of being a little bit of a soldier!
To grind away at the work as heartily as though
you loved it, and to crush down the grumbling
words about the rain, and set about something at
home, which I own is terribly flat, when one is
brimful of an outing! After all, it isn't much,
but still it goes a little way towards making a good

soldier of you. It's a small matter, but it is a
beginning, and beginnings are generally small.
Yet small beginnings may lead to great endings.
By and by your school life will be over, and the
grown-up one will begin.

Perhaps at first starting you will get a post
where there are a good many things that are really
hard to bear. There is rough, tiresome work and
a sharp hand over you, and not many holidays or
chances of getting out.

How tempting it seems to throw it all up and
try for something easier! But you are a soldier,
and so you don't do that. You have got to despise
too easy a life. You say to yourself—"Why,
there'd be nothing to endure then. A soldier
mustn't run away from what is hard. I won't
desert my post just because there are somethings
I don't like."

So you stay on and quietly do your duty. And
though nobody knows anything about it, and no
fuss is made, yet you are getting on fast towards
being a noble soldier. That is a joyful thought!

Perhaps the hardest part always is, the *keeping
on*. Somebody has said, "It isn't the first year
that's the test, but always the second." That is
quite true. When things are not new any longer,
then we see what they really are.

When a campaign has gone on for a year, and
everybody is getting tired of it, then is seen who
are the best soldiers.

And with a Christian soldier, do you know what
is the test of endurance?

Why the test is how you get on, *not just after*
you have made the resolution about endurance.
But *after that*. When time has gone on, and your
resolution isn't new any longer, that's the touch-
stone! If you endure then, ah! that's indeed be-
ing a good soldier!

So I don't believe you'll ever run away from
your post because things are hard. The Captain
knows they are, that is a comfort, and by and by
He may send you somewhere else. Wait for that.

I dare say it is very hard to a soldier to be laid
by when he is wounded. Pain is not at all inter-
esting or exciting, but most disagreeable. Some-
times it grinds on day after day without getting
much better or worse. I really think being
dangerously ill would not be quite so bad to bear
as that!

But a true soldier shows what sort of stuff he is
made of then. He endures nobly, quietly, without
a word of grumbling. He won't let anybody
know how bad the pain is.

"Put me up there, I reckon I can bear hoisting
better than he can."

That was said by one of those true soldiers who
was brought on board a ship, badly wounded, and
laid in the most comfortable of the three tiers of
berths, which are one above the other. But when
a wounded comrade was brought in, he begged to
be "hoisted" to the top one, though to be moved
again was agony all through his frame.

Shall you have pain to bear by and by? Ah,
nobody can tell. But if it does come, *enduring*
won't be quite new to you, will it? You will have
accustomed yourself to "endure hardness" or hard
things in a good many ways, and in a soldierly
spirit.

Depend upon it, the people who bear the best
are all of one sort. And what sort is that?

Those who learnt when they were young to be
soldiers of Christ.

Captain Lindall.

IN MEMORIAM.

By Archdeacon Dixon.

The sudden death by drowning of this gallant
sailor, for years Captain of the steamship Van-
couver, has caused deep feelings of sorrow through-
out the Dominion. For it may be said of him
that all who sailed on his ship became his devoted
friends. Having crossed the Atlantic twice on
the Vancouver, I had many opportunities of wit-
nessing his splendid qualifications for filling this
responsible position. On the return trip, as we
drew near Quebec, it devolved on me to draw up an
address to him, which was signed by all his pas-
sengers. As a tribute to his memory I now put
it in print.