

olic and Apostolic Church, for the salvation of the world. Unity with His Church is not to be gained by multiplying sects or minifying the Faith. Dissent from the Visible Church entails (1) loss of the comfort of fellowship, as in the case of the men in the little ships and the man who cast out devils in the name of Christ, but followed Him not in the company of his more immediate disciples; (2) loss of definite teaching in the Catholic Truth; (3) eventual loss of Faith. This is well named the "Down Grade" by Rev. C. H. Spurgeon.

Many such absurd utterances in extempore prayer have been recorded and might be repeated if the amusement of the reader were the sole object of the Editor's Table. One remark in the guide of prayer, the writer cannot refrain from quoting, as coming under his own observation at a funeral. The preacher was enlarging on the greatness of the affliction which had befallen the community "Thou knowest, O Lord," he said "that we are met under most extraordinary circumstances, but we believe that Thou art equal to any occasion." These instances of the absurdity to which extempore worship is liable, are not given with any purpose of ridicule, but with motive to confirm our readers in their love for the Prayer Book, and to encourage our brethren who have discarded forms to return to the old paths.—*Living Church.*

What we wish to do we think we can do, but when we do not wish to do a thing it becomes impossible.

SUNDAY SCHOOL ESSAY.

WHAT ADVANTAGE IS THERE IN THE CHURCH SYSTEM OF THE CHRISTIAN YEAR?

To those who faithfully follow it the Church's system of the Christian Year is a great advantage, for not only does she strive in the yearly round to bring out the most emphatic points of the Gospel, but as the years pass by it gives rise to serious thought; and as on Advent Sunday the Churchman stands on the threshold of a new year he is led to think, "What progress have I made in the past year and how shall I strive to do better in the coming one?" Other churches rejoice in what they call a "larger liberty," while *we* rejoice in the restraint which the wisdom of generations has consecrated.

If the choice of prayers and scripture are left to the partiality of the minister he is apt to dwell on the part that he likes best, and leave things of equal importance in the background, thus instead of presenting Christ in His fullness and beauty they leave out parts that are essential to His glory.

No opportunity is afforded by our Church's system to exclude any although it may be distasteful, and as something new is always presenting itself; if it be followed and studied it deepens the thought and widens the ideas. To put stress on one single article of the Faith (or rather to have one article for the text and measure of our Faith) cramps the range of culture and narrows the growth of Christian life. The faithful children of the Church are not led over a barren plain of teaching, but from the heavenward wend-