

good thing in itself, but something to be desired. That there is a mighty yearning for reunion, is to my mind a proof, the best proof, of the advance of Christ's kingdom upon earth. It is a reflex of the yearning of His sacred heart even in those who are His members, whether Presbyterians, Roman Catholics, or Anglicans. Let us give Him thanks for it and take fresh courage. He wills all to be one; therefore, so it must be sooner or later. In His name let all who call themselves His disciples cease to entertain, much less to speak and write, such sentiments as those in "Rector's" letter. Perhaps a great gain in this direction will ensue upon paying less regard to the lower and temporal rank of rector, and an overpowering consciousness of the exceeding great dignity as well as responsibility of being His priest, minister, servant. This, too, will lessen the propensity on the part of others to launch out into sentimentality, unreality, gush—all the while ignoring the essentials of faith and worship—in the discussion of this subject. It is already loaded down with an all too heavy load of ignorance, suspicion, falsehood, incident to the mistakes and sins of the past.

WM. J. W. FINLAY.

Boston, Mass., May 16th, 1896.

#### Catholic Ritual and Church Losses.

SIR,—Mr. Savary's letter in your issue of the 14th inst., shows what "die-hards" are some delusions. What connection has "Catholic Ritual," unless when forced upon an unwilling congregation, with "Church Losses"? Where are these most prevalent? Certainly where "Catholic Ritual" is unknown. Are not the parishes that have sustained losses legion in number, while those with "Catholic Ritual" may be counted on one's fingers? What diocese has lost so many as Huron, a diocese where ritualism is proscribed? Take, for example, the parish in which the writer of this has lived for over twenty-five years. Its incumbents have all been "Evangelicals," some of them men of exceptional gifts. But the parish has been a nursery of Dissent. No "ritualism" has caused losses, (but in some cases slights real or fancied, in others mixed marriages, in all no doubt the "one Church as good as another" theory. To judge from the writer's experience, the phrase, "the bitter agony which rends the heart on leaving the spiritual home of their fathers," does more credit to Mr. Savary's rhetorical skill than to his observation. A positive example is furnished upon p. 311 of the issue above referred to, i.e., the Rev. C. Le V. Brine's summary of the results of six years' work in St. John's, Hamilton. One hundred and fifty communicants against seven in 1890, is a strange kind of "Church Losses," and everybody that reads Church news must know that an even stronger instance might be given from Father Geoghegan's work in the same city. Romanists are not likely to express a sincere judgment on Church matters. The proverb, "*Pas est et ab hoste doceri*," refers to the enemy's acts, not his words. What Romish authorities decry is very likely to be what they fear, so let them talk about "electro plate," and "a travesty of our most holy mysteries." Possibly the writer may be set down as no better than a ritualist. If he is a ritualist, he was made so by living in an "evangelical" parish, by seeing how much more reverence prevails among ritualists, and especially by experiencing how utterly "evangelical" principles and practice fail to prevent "Church Losses."

A HURON LAYMAN.

#### Family Reading.

##### Bad Temper.

Bad temper is such a disfigurement of character, and besides, works such harm to one's self and to one's neighbours, that no one should spare any pains or cost to have it cured. The ideal Christian life is one of unbroken kindness. It is dominated by love—the love whose portrait is drawn for us in the immortal thirteenth chapter of First Corinthians. It suffereth long and is kind. It envieth not. It vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; beareth all things, believeth all things, hopeth all things, endureth all things. That is the picture; then we have but to turn to the Gospel pages to find the story of a life in which all this was realized. Jesus never lost His temper. He lived among people who tried Him at every point—some by their dulness, others by their bitter enmity and persecution—but He never failed of sweetness of disposition, in long suffering patience, in self-denying love. Like the flowers which give out their

perfume only when crushed, like the odoriferous wood which bathes with fragrance the axe which hews it, the life of Christ yielded only the tenderer, sweeter love to the rough impact of men's rudeness and wrong. That is the pattern on which we should strive to fashion our life and our character. Every outbreak of violent temper, every shade of ugliness in disposition, mars the radiant loveliness of the picture we are seeking to have fashioned in our souls. Whatever is not loving is unlovely.

##### This Do in Remembrance of Me.

When the Paschal evening fell  
Deep on Kedron's hallowed dell,  
When around the festal board  
Sat the apostles with their Lord,  
Then His parting word He said,  
Blessed the cup and broke the bread—  
"This whene'er you do or see  
Ever more remember Me."

Years have passed; in every clime  
Changing with the changing time,  
Varying through a thousand forms,  
Torn by factions, rocked by storms,  
Still the sacred table spread,  
Flowing cup and broken bread,  
With that parting word agree,  
"Drink and eat—remember Me."

When by treason, doubt, unrest,  
Sinks the soul, dismayed, oppress,  
When the shadows of the tomb  
Close us round with deep'ning gloom,  
Then bethink us at that board,  
Of the sorrowing, suffering Lord.  
Who, when tried and grieved as we,  
Dying, said, "Remember Me."

When through all the scenes of life,  
Hearths of peace and fields of strife,  
Friends or foes together meet,  
Now to part and now to greet;  
Let those holy tokens tell  
Of that sweet and sad farewell,  
And in mingled grief or glee  
Whisper still, "Remember Me."

When diverging creeds shall learn,  
Towards their central Source in turn,  
When contending churches tire,  
Of the earthquake, wind and fire,  
Here let strife and clamor cease,  
At that still, small voice of peace—  
"May they all united be  
In the Father and in Me."

When in this thanksgiving feast  
We would give to God our best,  
From the treasures of His might  
Seeking life and love and light,  
Then, O Friend of humankind,  
Make us true and firm of mind,  
Pure of heart, in spirit free—  
Thus may we remember Thee.

—Dean Stanley.

##### Change and Consistency.

Change and consistency are by no means incompatible. The principle of life includes that of growth, and all growth is indicated by change. The life of the human body, from frail infancy to sturdy manhood, is one continuous series of changes, each of which is needful to its perfection.

If this be so in all life, why should an exception be made in the life of the mind and the heart? Certainly if this may not change, the very centre of all life itself must be suspended. It will, however, be conceded that the changes of mental growth from early life to maturity are rightful and needful.

##### Step by Step.

The law of divine guidance is, "Step by step." One who carries a lantern on a country road at night sees only one step before him. If he takes that, he carries his lantern forward, and thus makes another step plain. At length he reaches his destination in safety, without once stepping into darkness. The whole way has been made light for him, though only a single step of it at a time. This illustrates the usual method of God's guidance. His Word is represented as a lamp unto the feet. It is a lamp—not a blazing sun, nor even a lighthouse, but a plain, common lamp or lantern, which one can carry about in the hand. It is a lamp "unto the feet," not throwing its

beams afar, not illumining a hemisphere, but shining only on the one little bit of road on which the pilgrim's feet are walking. If this is the way God guides, it ought never to be hard for us to find our duty. It never lies far away, inaccessible to us, but is always near. It never lies out of sight, in the darkness, for God never puts our duty where we cannot see it. The thing which we think may be our duty, but which is still lying in obscurity and uncertainty, is not our duty yet, whatever it may be a little further on. The duty for the very moment is always clear, and that is as far as we need concern ourselves; for when we do the little that is clear, we will carry the light on, and it will shine on the next moment's step.—Dr. Miller.

##### Not Bought with Money.

Money has a vast purchasable power, but there are many things which it cannot buy. "A good name" is not secured through riches, but through noble principle and worthy deed. A clean character is of the highest worth, yet the gold of the millionaire cannot purchase it, while it may belong to the poorest of the land.

Sympathy and love are not the product of gain, but of a generous nature and a renewed heart. Content is better than rubies, but it is the fruit of divine grace. Holiness of heart and purity of life, though of priceless value, come by the way of the cross, and as the result of the Holy Spirit's transforming and sanctifying influence. Heaven is the grandest of all prizes, yet it is bought without money and without price, and is the inheritance of the grace of God. He is the wise man who bends his greatest exertions to the acquisition of the gifts which money cannot obtain.

##### Church Terms Explained.

*Diocese.*—The extent of a bishop's rule; the district of his jurisdiction.

*Dirge.*—A service held for the faithful departed.

*Dissenters.*—Those who have diverged from the civilly established religion of the country.

*Dispensation.*—A formal license granted by ecclesiastical authority. A priest can grant dispensations from fasting to a parishioner upon good reasons.

*Divine Service.*—Properly the Eucharistic service of the day. The Eastern Church calls it the Divine Liturgy.

*Dominical Letter.*—The letter which marks the Sundays or Lord's Days in the Calendar.

*Dossal.*—A hanging of silk or other material at the back of the altar, sometimes at the back of the stalls.

*Doxology.*—Any form in which glory is ascribed to God or the Blessed Trinity. *Gloria in excelsis, Gloria Patri*, the end of the Lord's Prayer, and of some other prayers, together with the endings sung at the close of the metrical hymns.

*Duplicate.*—A second celebration of Holy Communion by the same priest on the same day.

*Eastern Church.*—The Greek, Russian, Coptic, Armenian, Syrian, and Malabar Churches are those collectively called Eastern. More properly the Oriental or Eastern Church is applied to the Græco-Russian Church, in communion with the Patriarch of Constantinople.

*Elements.*—The bread, wine and water used for the Holy Communion; also water for Holy Baptism.

*Elevation.*—The lifting up of the Blessed Sacrament after consecration.

**FRUIT TAPIOCA.**—Two tablespoonfuls of tapioca soaked over night in a little water; in the morning add one-half cup of sugar, one pint of milk, one egg. Heat the milk, add the tapioca and boil twenty minutes; beat the yolk of the egg, sugar, two teaspoonfuls of flour, and a little salt, stir into the milk and boil five minutes. Pour into a dish, beat the white of the egg with one and one-half tablespoonfuls of sugar, spread over the top, and set in the oven a few minutes. Pare and slice bananas, peaches or oranges, lay in the bottom of a glass dish and sprinkle with sugar. Wet a knife, slip around the edge of pudding to loosen, and lay over the fruit.