

dusk and dropped anchor at 10 p.m. I thought I had found out how bad mosquitos could be on the way, but that was nothing to the mosquitos at Churchill. We could hardly bear to eat our tea for them and I swallowed almost as much mosquitos as salmon while our backs and heads were one mass of them. Lofthouse had given us up for the day and was undressing for bed. Mrs. L. loquitur "Would you not be surprised if the Bishop turned up?" Mr. L. "Oh he won't come to night" Mrs. L. goes to the window and looks out and sees what looks like the ghost of a sail far out on the wide river. "I do believe there is a boat." L. "Oh no, it can't be," looks out "It is," hastily dresses and hurries down in time to join the other stragglers, who have somehow seen or heard and gives us a hearty handshake and a relieved and fervent welcome.

(To be Continued.)

WHAT IS RITUALISM?

A paper read by Principal Henderson before the annual Alumni Association meeting of the Montreal Diocesan College, 1895.

It is amazing to find how few can answer this question correctly. Very many have no definite ideas about ritualism, either as to its nature, its objects, or its tendencies, and are, therefore, unable to see any harm in ritualism.

Let us examine what ritualism is not.

(1) It is not merely to conduct the church services according to personal preference or taste.

(2) It is not the mere use of ritual, or vestments, or music, or attitudes, however novel they may be.

(3) It is not the mere use of symbolism. Our Lord authorized the use of symbolism, as seen in the outward signs of the two sacraments. But it may not be lawful for us to add to the symbolism which He has authorized, as it certainly is not lawful to add to the Word which He has written. It may be injurious to do so even if the symbolical acts are intended to symbolize what is true. How much more likely to be so if they are intended to symbolize what is false.