

RITUALISM IN TORONTO.



TO THE EDITOR OF THE LEADER.

SIR,—A short time since you published in your paper a sermon preached by the Rev. W. S. Darling, in the church of the Holy Trinity, in defence of certain innovations he had introduced into that church. As I considered the points he advanced untenable and calculated to do much mischief, I fully expected to see a refutation of them; but having been disappointed, I venture to beg you will grant me the privilege of noticing some of them, with a view of guarding our members against the fallacies I conceive they contain.

The first point that I shall notice is his defence of *processional singing, when entering the church at the commencement of Divine service*. His argument taken from "the joyful occasion of marriage service" is, to say the least, far fetched. "That is, (as he says) "a joyful occasion;" but the principle, on which our prayer book is constructed is, that we are deemed of unclean lips until we have made our acknowledgement of guilt, implored God's pardon for it, and received the authoritative assurance, that he is willing to forgive the truly penitent believer. Then, not till then, should we enter upon the angelic work of praising Him in sacred song. The rubric of our Prayer Book directs us to begin morning or evening prayer thus:—At the beginning of morning prayer, the minister shall read with a loud voice one or more of these sentences of the scriptures that follow. I contend, therefore, that Mr. Darling's practice is contrary to the spirit of the Prayer Book; for he sings praises to God before he humbles himself before him in prayer; and is also contrary to the rubric of the Prayer Book, which directs that morning and evening prayer should commence with portions of scripture, read with a loud voice by the minister. It was not fair in Mr. Darling to quote the procession in the marriage service in the defence of his practice; for that procession is prescribed by the rubric, contravenes no principle of the Prayer Book; but is reasonable and right in itself. The rubric directs that the espousals should take place in "the body of the church," so that the whole congregation may be witnesses of them. But the espousals being completed—the contracts between the parties being made, the rubric directs that they should go to the Lord's table, where supplication and prayers