

all this is intended to, and does, teach erroneous doctrine. It is meant to inculcate their Romish ideas of the ministry and sacraments, to accustom the people to the fact of the Lord's Supper being the great object of going to church—a sacrifice which is the one thing to which churches are devoted. And the object which is sought is attained. By this persistent and impressive display, the people are brought to an acceptance of these views and they reach the point where they will listen, unmoved, to the purest—or impurest—popery, and the baldest heresy. This is why we oppose ritualism.

But, can any such evil be found in what is called "defective ritual"? Is it intended to teach, or does it teach error of any kind? Is the gospel less clearly preached by those who are so denounced for wearing no surplice, or preaching in a coat not of clerical cut? Is the communion of the Lord's Supper any less a comfort and a means of grace, when administered by a clergyman in clothes not perfectly black, to those who feed on Him in their hearts by faith, and not in their mouths by mastication? Is the law of our church broken? True the custom may be departed from in such instances, but not the law; while the ritualists defy and depart from the clear teachings of our church, and from the doctrines it seeks to promulgate.

We therefore protest against any such weak admissions as we sometimes hear made by our friends, as that it is but fair to insist on the punishment of evangelical men, who are lax in these matters, before we seek to restrain those who adopt new and strange customs. We protest because it is an insult to the former, who preach the pure gospel of Christ, to compare them because of their inattention to little matters, with those who are endeavoring to pervert our church. We trust that all will hereafter when this report of "defective ritual" is made, at once "take the bull by the horns" and deny that there is any pertinence in the argument, replying that it is not a matter of dress that we are agitating, but of vital doctrine, and that ritualism is not an attempt to secure reverence and propriety in worship, but an attempt, through the discarded trappings, to restore the discarded heresies of Rome.—Churchman.

THANKSGIVING SERVICE, KINGSTON.

Thursday, the 22nd inst., being the day appointed for thanksgiving for Harvest Service, was celebrated at All Saints' Church at eleven o'clock. The church was tastefully decorated for the occasion with wheat, oats, vines and grapes. The cross on the chancel screen was decorated with Indian corn, and wreathed with vines. The arches with vine leaves and clusters of grapes. The cornice with tufts of wheat and oats. On the retable was a crop of wine leaves and grapes between two sheaves of wheat and bunches of grapes. At the appointed hour the choir entered in procession, chanting the 123rd Psalm. There were present in the church besides the Rev. S. B. Windsor, the Rev. Thos. Bousfield, the Rev. J. Parnell, the Rev. Mr. Denroche of Arnprior, the Rev. Mr. Grant of Sterling. The sermon was preached by the Rev. Mr. Denroche, and was a most elegant appeal in favour of the much forgotten duty of Thything. After the sermon the Lord's Supper was administered to a large and devoted body of communicants. The church, considering the weather, was well filled.

In reference to the foregoing paragraph, the following communication, addressed to the Editor of the Kingston Daily News, appeared in that journal on Friday last—

Sir,—When men venture to differ from others, it is expected that they should be able to give a reason for such difference.

This expectation becomes the more reasonable, when they who now differ once agreed. They from whom they have separated may claim such an explanation as a right; and if the separatists have become so on principle, they will be anxious for an opportunity of doing so. In your notice of the "thanksgiving service" at All Saints, on Thursday 22nd inst., we find mention of "the cross on the chancel screen"—"the re-table"—the first decorated with Indian corn, and wreathed with vines. On the second was a crop of wine leaves and bunches of grapes. At the appointed hour, the choir entered in procession, and

These are all novelties. For the first time in this city, the cross, screen, dress, the re-table with its load, have been used to express thanksgiving. This, then, is deviation from established custom. No other church in communion with the Church of England and Ireland was thus decorated, or used the accompaniment of a professional choir. No other has a cross or chancel screen, or re-table, i.e. a ledge or shelf erected behind the communion table, which could be so decorated, or bear so strange a burthen.

Then, as a clergyman of the Church of England and Ireland, I respectfully ask an explanation. What mean ye, brethren, by such a service? You know that crosses in our churches are not legal, nor customary. A retable is not recognized by the church. Such decorations are unknown in Canada. Then, I ask for information's sake, on what ground, which is neither law nor custom, has the minister of All Saints sanctioned by the presence of others of our clergy, but none holding parishes in this city, chosen to differ from us all?

Waiting for his answer, I may say that the church of which he and we are ministers, has not legislated, and so permitted, or given sanction to either one or more of what he of his own mere motion has introduced into the church of which he is the temporary minister, and seeks by his influence to introduce elsewhere and everywhere. Surely he cannot be ignorant of the trouble which the practice of these and like novelties has caused in the mother church; nor though a stranger, comparatively, can he be so ignorant of the altered position of our church in this new country, as not to see that if these new things have, as they have, shaken the very pillars on which she stands in England; in Canada, if tolerated, they will root up her very foundation in the affections of our people.

Let me add, that the Rev. brother, as a Military Chaplain, may be ordered away by his Ordinary, the Chaplain-General, to-morrow, but he cannot carry away with him the effects of what he is doing; they will remain for us to meet who are the ecclesiastical guardians of our congregations in this city. As one of them, not to have noticed these exceptions to the rule by which we have hitherto untidily walked might have been construed into an approval. I cannot consent to the possibility of this. The times are too critical to suffer to pass even trifling departures from what have been customs established by the martyred forefathers of our truly Protestant and equally evangelical church, or sanctioned by the usage of more than two centuries.

R. V. ROGERS, Minister, St. James', Kingston, Oct. 30, 1868.

Birth. On the 31st October, at 105 St. Hubert Street, the wife of the Rev. J. Phillip Du Moulin, of a son.

Died. On Friday, the 30th instant, Charles Adamson Low, Esq., of this city, and formerly of Hawkesbury Mills, Ottawa River, aged 68 years.

JUST PUBLISHED

THE DEBATES ON RITUALISM IN THE late Provincial Synod of the Church of England held in Montreal, together with the SERMON preached by Rev. Canon Balch, the RESOLUTION OF CONDEMNATION to the widow of the late Metropolitan, and an account of the FUNERAL OBSEQUES, are this day published in PAMPHLET form, and for sale at DAWSON'S and other Book Stores in this city.—Price 25 cents.

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For further information, apply to H. H. GEDDES, Real Estate & Investment Agent, 32 St. James Street, Next to the Post Office. Oct. 22nd, 1868. 37.

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PROMOTED BY St. George's Church Young Men's Christian Association, IN AID OF THE BUILDING FUND

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In St. George's Church, every Thursday evening, at Eight o'clock, as follows:— Rev. M. S. Baldwin, November 5, Subject—"The Lord and Barack." Rev. J. Carmichael, November 12, Subject—"The Times we live in." Rev. J. Phillip Du Moulin, November 19, Subject—"The English Bible." Rev. Canon Balch, November 26, Subject—"Colonization." Tickets for the Course, one dollar, admitting a gentleman and two ladies. Single Tickets, 25 cents; to be had of W. Hill, Sec. Y.M.C.A., and W. Critchley, St. George's Church, Oct. 15th, 1868.

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