

recognises the Church of England." As some might ask what has a Presbyterian minister to do with Ritualism, Dr. White holds that Evangelical Nonconformists have a right to express their opinions "when the Protestantism of the National Church is not only assailed, but openly denied." When, he says, "the foundations of the Reformation are assailed, then, whatever their sect, it behoves all true Christians to rise as one man in defence of their common Protestantism." The author expresses a hope that the Ritualistic movement may promote greater unity among Evangelical Christians, and quotes extracts of letters and speeches to show that Dr. McNeill, the Bishop of Cork, and Dr. D'Aubigne agree with him in sentiment. Dr. White proceeds to state that a party has sprung up among us which denounces the Reformation, designates Luther "the arch-heretic," repudiates the name of Protestant, and seeks an alliance with the Greek and Roman Churches. He then discusses the question—Is the Church of England Protestant or Popish?—and by referring to the Thirty-nine Articles, and the principles maintained by the martyrs of the English Reformation, proves that it is Protestant. The worship and doctrine of modern Ritualists are next exposed from their own publications. Those who wish to have a complete view of Ritualism would do well to peruse this work. Ritualism in practice is also described upon good authority. In one of the chapters it is shown that there are some points of resemblance between Ritualism and Paganism. The following facts are important:—"It is pretty well understood that its main strength is found among the clergy. The people are intensely, and almost unanimously Protestant. One gentleman calculates the Ritualist clergy at 6,000 out of 20,000; another at 1,000. The latter we consider much nearer the mark than the former." The duties of Evangelical Protestants, whether in or out of the Established Church, are next pointed out. The Church's rulers are looked to that it be maintained as a Protestant and Reformed Church. "Of the three courses for the Evangelical clergy and people—to come out; to stay in and be quiet; or to drive out the Ritualists;—the author prefers the third. He says in the true spirit of a many Ulster Protestant 'if he were a minister of the Established Church, and had but the breadth of the soles of his feet to stand upon, with the Bible, the Articles, the associations and usages at the Reformation and since, and the people almost unanimously and decidedly at his back, he would not leave the Church till he was driven out of it.'—The course he recommends is 'for the Evangelicals in the Church, ministers and people, embracing the mass of the community, to rise and demand that those who are not Protestants should at once leave the Protestant church of this country, and join whatever communion seems to them most acceptable.' Our Reformation," he says, "was not gained without a revolution." The dissemination of information on the subject is recommended. If the Bishops have not the power to take action, it is suggested that they should make an effort to obtain it. A revision of the Prayer-Book is also suggested as a means of restoring Dissenters to the National Church. "The Church of England," he says, "is a sister Church—one of the most influential of the branches of the great Reformation." It is the duty of Dissenters, he holds, to give her their "warmest sympathies and help," and not allow that "one of the earliest and most influential of the Reformation Churches should be blotted out of the map of Protestantism." The concluding chapters treat of the common ground for united action between Evangelical Churchmen and Nonconformists. The author advocates Protestant union upon the broad basis of the Reformation. In reply to Dr. Manning's assertion that England is going back to Popery, the author repeats—"Never! never!" This reasonable work, which we cordially recommend to all who would be acquainted with Ritualism and wish to check it, thus concludes—"Let us be made wise by the mistaken policy of the sixteenth and seventeenth centuries, and with God's unerring truth as our guide, and strong in his presence and promise, let us prayerfully, unitedly, and determinedly, once more unfurl the flag of our country's deliverance and proclaim to the world—'We will maintain, by God's grace, the Protestant religion, the Bibles, the Sabbaths, the liberties and the glory of England.'—*Londonderry Sentinel*."

#### WHO ARE THE REVISIONISTS?

(From the *Morning Advertiser*.)

The very men who profess to dislike the very thought of "altering the Prayer book," themselves alter it, whenever they please. The service in a Ritualistic Church is no more like the old service of the Church of England, than it is like the service

in a mosque, or in a Buddhist temple. Take the parish which immediately adjoins that in which this paper is printed. On Holborn-hill stands the parish church of St. Andrew's—and, a furlong off, in the same parish, stands the church of St. Alban's. Nominally, these two churches both belong to the Church of England, and profess to use the services prescribed in the Prayer-book. But, in fact and reality, the two services used in these two churches are utterly unlike. No stranger taken first to St. Andrew's and then to St. Alban's, would ever imagine that the two churches were, nominally, under the same Church regimen and government.

Twenty times or more—probably forty or fifty times—have we seen various bishops read the Communion-service of the Church of England; and never have we witnessed the slightest difference of variation. The bishop stood at the north end of the communion-table, robed in a surplice, and facing the people. He then read, to the people, audibly, the prayers appointed. A bishop turning his back to the people, and his face to the table, we never saw. A bishop vested in green or scarlet embroidered cope, we never saw. A bishop surrounded by the smoke of incense or lighted by tall candles in broad day-light, we never saw. The old Church of England service was plain and simple,—with no absurd lighted candles in sunshine, nor unmeaning incense, nor Romish vestments, nor inaudible prayers.

But, without any "revision of the Prayer-book," the Ritualist "priests," as they call themselves, have altered all this. Let a parishioner of St. Andrew's attend his parish church on one Sunday when a bishop is to preach, and let him observe how that bishop goes through the Communion Service. We have already described it. . . . Let him cross the road, on the next Sunday, to St. Alban's, in the same parish. What will he see? When the time comes for the Communion Service, he will see three "priests" issue forth, clad in "vestments," which, up to the year 1858 or 1860, never were seen in England for the last three hundred years. These three priests will approach what they call the "altar," and will kneel down before it, with their backs to the people, in triangular form, one in front, two others behind him, on the right and the left. Some music will be heard, and some sort of service will be chanted,—the chief object, apparently, being, that everything shall be inaudible; so that, as in Romish churches, the people shall be benefited by "hearing Mass," without understanding what they hear.

Here then, the Prayer-book has been revised, and more, it has been revolutionized, or totally changed, without any association, without any Act of Parliament, without any Royal Commission. Do any of our readers think that we exaggerate? Let them read the following advertisement, which we have taken out of a Ritualistic newspaper of Saturday last:—"Ritualism—The Question of the Day Now ready, price 4s. by post 4s. 3d. The Ritual Reason Why: being an Explanation of some 450 Points of Ritual. By Charles Walker, the translator of 'The Liturgy of the Church of Sarum.'"

"Four hundred and fifty points of ritual," filling a volume priced at four shillings! That is to say, four hundred and fifty points on which Mr. Mackonochie, Incumbent of St. Alban's, differs from Mr. Blunt, Rector of St. Andrew's! And this in a Church which, two centuries ago, thought it necessary to get Parliament to pass an Act of Uniformity.

**NORTH BRITISH REVIEW.** The Leonard Scott Publishing Co., New York. (From Dawson Bros., Montreal):

The North British for June has for its opening article "The Origin of Species," a review of Darwin's theory, pointing out its weak places; a review of a "Dutch Political Novel," an excellent paper on "Modern views of the Atonement," and another on "Archbishop Sharp," and a "Report on Scottish Education;" besides two or three other papers.

**THE BOOK OF COMMON PRAYER IN ITS HISTORY AND INTERPRETATIONS.**—By THE REV. DR. BLAKENEY.

#### ANCIENT LITURGIES.

##### Summary of Chap. IV.

The words Liturgy, Mass, and Sacrifice, anciently denoted not merely the Lord's Supper, but every part of Divine Service. There is no Liturgy which can be traced to Apostolic origin. The Liturgies of St. James, Mark and Peter are not genuine.

**THE RUBRIC, SENTENCES, ADDRESS, CONFESSION AND ABSOLUTION.**

##### Summary of Chap. V.

The sentences, address, confession and absolution were prefixed to the service in

1552. The address and confession and composition of our Reformers, but many of the expressions of the absolution are taken from A. Lasco's service. In 1661, the solution, in the emendation of the rubric was designated a prayer. *Cum a deo pronuncietur the absolution.* The following reasons are urged for the negative:—The rubric states that it is "to be pronounced by the priest alone." Answer. The word alone means only that the people are not to join in its repetition.

word priest in 1661 was substituted for minister. Answer. The word priest substituted at the same time for minister in other parts of the service which is authorized to repeat. 3. The solution was made in 1661 to exclude Answer. (1) If such an intention it was not carried into effect, priest in other instances does. (2) There is no reason to believe that the intention, for similar reasons were made without it. (4) John xx. 22, is addressed to the apostles. Answer. (1) The Apostles were preaching, and deacons were present. Reason would prove that in 1661, could not read the solution would be contrary to fact. reasons prove that the deacon's absolution: (1) Deacons are given power to his minister the absolution. (2) Deacons, as well as priests, are authorized to read the rubric, is a prayer. Answer. The word alone directs communion by some priest or deacon makes only one reservation the consecration of the elements is unreasonable for baptism is "the great sacrament administered by a deacon cannot declare absolution" and "absolution"

#### THE LORD'S PRAYER

THE PSALMS, LESSONS, &c.

Sum

The Lord's Prayer  
the Minister in an  
(Continued)

#### MONTREAL MARKETS.

FLOUR, per brl. of 28 lbs. nominal; Extra No. 1, \$9.00; nominal; Extra No. 2, \$8.50; nominal; Superfine from Canada, \$8.00; nominal; Fresh-ground Superfine from Canada, \$7.50; nominal; per, from Western Canada, \$7.00; nominal; of Super., nominal, \$6.50; nominal; 2, \$6.80 @ 7.00; Fine, \$5.00 @ 5.50; Pollard, \$4.50 @ 5.00; Flour 3.50 @ 3.55 per 100 lbs. irregular.

OATMEAL, per brl. of 28 lbs. nominal; Extra No. 1, \$5.50; nominal; Extra No. 2, \$5.00; nominal; Superfine from Canada, \$4.50; nominal; Fresh-ground Superfine from Canada, \$4.00; nominal; per, from Western Canada, \$3.50; nominal; of Super., nominal, \$3.00; nominal; 2, \$3.50 @ 3.75; Fine, \$2.50 @ 2.75; Pollard, \$2.00 @ 2.25; Flour 3.50 @ 3.55 per 100 lbs. irregular.

BARLEY, per 56 lbs.—Latest, \$5.00; nominal; Extra No. 1, \$4.50; nominal; Extra No. 2, \$4.00; nominal; Superfine from Canada, \$3.50; nominal; Fresh-ground Superfine from Canada, \$3.00; nominal; per, from Western Canada, \$2.50; nominal; of Super., nominal, \$2.00; nominal; 2, \$2.50 @ 2.75; Fine, \$1.50 @ 1.75; Pollard, \$1.00 @ 1.25; Flour 3.50 @ 3.55 per 100 lbs. irregular.

BUTTER, per lb.—New, worth 15¢; PORK, per brl. of 200 lbs.—Mottled, \$14.00; nominal; sales of Mess at \$14.00; with a Thin Mess 17¢; Prime Mess 15.50¢ to 15.25¢.

#### TORONTO MARKETS.—JULY 10.

FLOUR—Market very quiet. No. 1 superfine offering \$7.50, but cannot get a bid.

WHEAT—Both spring and fall available.

OATS—Sale one car at 46¢. Offered at low prices without buyers.

BARLEY—Peccos entirely nominal.

FEASE—On the street market from 60¢ to 66¢.

WOOL—Prices ranged at 26¢ to 28¢ per lb.

Bank of Upper Canada Bills at 100¢ per dollar.

#### SPECIAL NOTICES.

ST. LAZARE DE BELLECHAS  
District of Montmorency  
13th

Edmund Giroux, Esq., Druggist,  
St. Peter St., corner of Vieux  
Lower Town, Quebec:

DEAR SIR.—This is to certify, that I have been during eight months, sick and unable to keep my bed, unable to walk a step. After having tried the remedies prescribed by physicians, and many others, without success, I decided to try Bristol's Sarsaparilla. I took five bottles. To-day I walk perfectly, and I am able to attend to my business. I declare that my sickness was severe and the affection. I am respectfully yours,  
JOHN B.

Sworn before the undersigned, one of His Majesty's Justices of Peace for the District of Montmorency, Aug. 13, 1864.

J. RUEL, Justice of the Peace.  
Bristol's Sarsaparilla and Bristol's Coated Pills, are sold by all Druggists and Dealers in Medicines.