

large a sum has been given in response to my own application, either personally or by circular, I am sanguine that by a little effort we may be enabled by the liberality of friends of education to open our school early next spring. And let us, while engaged in this business, recollect the untold advantages that have resulted to the mother country from the education given in successive ages in her endowed public schools. Many of them originated in feeble beginnings, but being endowed in faith they gathered strength as time rolled on, and have supplied England with her ablest sons in the arts of peace and war. The Church as a spiritual body depends on the promise of her Divine Lord that she shall continue to the end, whether endowed or unenriched with this world's wealth, but there is a sense in which a refined and liberal education (which, when fostered by the Church, will react upon her and sustain her) needs endowment for its development and perpetuity. We need security that we shall have the ablest teachers that the age can supply, and thus be independent of the whims of fashion or the fluctuations of voluntary support. To the opulent among us who know the national advantages which spring from education, I commend "Ontario College," which may, I hope, serve to reproduce in our adopted country, it may be on a small scale, an instance of a public school, inconsiderable at first, but growing with the life of the nation, and perpetuating the names of many who will become its benefactors by subscriptions or bequests.

RITUALISM.

The Church in the Mother Country is just now engaged in an acrimonious controversy regarding Ritualism. This movement has followed close upon the agitation caused by "Essays and Reviews" and Dr. Colenso, and under cover of the excitement stirred up by the revival of obsolete ritual, the far more momentous question of deadly heresy in the Church has become of secondary importance in public estimation. Indeed, it may well startle us when we find that there are multitudes who, if we may judge from the warmth of their speeches, the tone of their writings, and the violence of their acts, are much more tolerant to a Bishop or a Priest who denies the inspiration of God's word, or the eternity of future punishment, than they are to one who practises a Ritual of doubtful legality. The mass of unthinking men are ever more sensitive to a change in a ceremony than to a variation in a doctrine. But while we lament the greater facility with which zeal may be roused against an unusual ceremonial, than in defence of great doctrines of the Gospel, and while we can trace it to the natural tendency to walk by sight and not by faith, I am far from thinking that the adoption of the Ritual complained of has not the element of great danger, though I do not apprehend it from the direction to which many look in alarm. In the words which I shall address to you, my desire is to calm undue feeling and to point out what I conceive to be our own duty as regards this unhappy topic of agitation. And I think, in the first place, it will tend to reassure, as well as give us a fairer grasp of the whole question in debate, if we bear in mind the following considerations:—

I. As *Christians* we cannot but believe that there is nothing improper or immoral in Ritualism *per se*, when employed in the worship of God. The books of Moses contain an account of a highly ritualistic service, sanctioned by Divine Authority, for the Church of the old dispensation