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A Journal advocating the interests of the United Church of England and Ireland in the Dominion of Canada.

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ADVENT HYMN.

Once He came-He long awaited,-Long by watching saints and seers, Son of Light, unto creation

Promised to dry up its tears. Few gave welcome, knew Him, came He Quietly, humbly and alone; Only to the meek and contrite Were his hidden glories known. He consorted with the lowly, Went unbinding the oppressed, lomforting the weak and wounded,

Giving to the weary rest. He will come again, descending From the spheres in royal guise. Girt with splendour and attended By the white hosts of the skies. O'er earth's darkest realm the token Then its piercing splendom flings, Every power and throne shall own Him Lord of lords and king of kings. Mid the shaking of creation-

Wreck and change of things that were-He will come, the great Restorer, To make all things new and fair.

Once my sou! He came unto thee, Came as one despised and po Sorrowful of mien, for entrance Meekly knocking at thy door "Give my son thine heart to me So the soft voice did implore "I and thou shall sup together Share together evermore" Heavenly grace and benedicti Entered with that gracious Quest, Heaven was in thy lowly dwelling,

Thou wert numbered with the blest. He will come again unto thee In a sad and solemn day, As on eagles' wings to bear the From thy ruined house of cl Meanwhile shun the ways of durkness And the works of light fulf Deal compassion to thy breth And be swift to do His will Of the ordered times and se None may know the fixed

Such His parting words to the Hamilton, 7th Dec. 1868.

RITUALISTS DISCARDED.

[From the MONTREAL GAZETTE, 12th Dec.]

The rifualists are being deserted by some of their former friends. That section of the English church, which has hitherto shown them the greatest tenderness, and judged them with the utmost lenity, is evidently somewhat dis-turbed and alarmed at recent developments of ritualistic teaching and ceremonial. Oldfashioned high churchmen are beginning to be more and more doubtful as to whereunto these things will grow. Their doubts are not only as to the final outcome of ritualism itself, but as to the mischievous consequences it may bring upon the church. There is an unmistakeable apprehension lest its tendencies should be Romewards, and lest its progress should prove destructive of the unity and even existence of the church of England, as a national church. Among the many evidences of this altered tone on the part of high churchmen, which have come under our notice, one of the most remarkable will be found in an article contained in the last number of the Christian Remembrancer. That periodical is, as many of our readers are probably aware, the quarterly organ of what has been commonly called the Tractarian party. It has for years held a commanding position in that party, and not in that party alone, for its theological learning, its scholarship, and its devout earnestness, representing, in fact, the best features of the Oxford movement of some thirty years ago. Hitherto, though it has not altogether favoured, it has certainly dealt gently with the workings and doings of the ritualists. It has not only acknowledged—as all except unfair partisans must acknowledge-the zeal and diligence and devotedness of many of their parish clergy, together with the ability and power of not a few of their writers, but it has extended to them a certain amount of protection and patronage. This makes all the more notable the disposition it now clearly shows to dangerous to their church. The whole of the article to which we refer is well worthy of a thoughtful perusal by all who are desirous of understanding the present internal condition of the church of England. Under the title of The Church Counsellors, it discusses with singular clearness and power the present opinions and doings of the two opposite sections of the church-the ritualist and the rationalist. No one, we think, can rise from the perusal of this article without being couvinced, and the conviction is a very sad one, that these two par ties, though contained within the same religious communion, are wide as the poles asunder. the any affinity; there is no natural and spon-taneous adhesion of the one to the other; and but for external forces they would fall apart. But our object is not to dwell upon this cause ritualists are being deserted by the great and are sometimes called, Anglicans. Passing by to that which is to be found in the article of

character of their authors, may be fairly assumed to represent the existing phase of ritualism. The reviewer, speaking of the general character of its contents, says :- "The opinions propounded are not watered down to weak stomachs. They are strong enough to bite the most seasoned palate. The writers are bold gentlemen. They, professing them-selves loyal members of the English church -many of them priests of the same-avow such opinions, in such language as to make en evangelical's blood creep; but, on the other side, to tickle into inextinguishable laughter the Ultramontanists of the Dublin "Review." As a sample of the strong meat provided for churchmen's digestion, the reviewer refers to the announcement in the last paragraph of the preface, that "manuals of devotion, by way of invocation of saints, and also of prayers for the dead, are in preparation, which will be such as can be loyally used by members of the Anglican church. On this announcement the following somewhat sarcastic comment is made :- "We sup pose that the former of these manuals will have a few introductory remarks explanatory " of article XXII of the thirty nine articles, " for the satisfaction of those loyal churchmen who may feel somewhat doubtful as to whether the article means what it says ; also, a kindly consideration for loyal churchmen, who are apt to be squeamish, will, we hope, induce the editor of the said manual to allay any misgiving that may arise in their minds from the fact that the Anglican "church has carefully excised from those portions of ancient liturgies which are incorporated in her own service tooks, every allusion whatsoever to the practice of invocation. "In short, to put the matter plainly, we should, in these days, be very thankful indeed to the editor of this manual, or anybody else, for explaining what loyalty means, and also for stating whether it be an extant or an obsolete quality; moreover, if extant, we should be glad to know whether it is of a piece with the loyalty of the roundheads to Charles I, who always approached his majesty with protestations of loyalty, and finished their devotion by cutting off his majesty's head." After briefly neticing the contents of several of the essays contained in the book under review, the writer again re-turns to the same subject when explaining the paper of Mr. Canon Humble on "Invocation of Saints and Angels." From this part of the article we make but one extract, and we make this both because it affords additional testimony to the fact to which we are now calling the attention of our readers, and because it contains a trenchant and complete answer to an argument of a like kind which has more than once been employed near our own

Church and the World; which, from the position

the publication has already taken, and from the

person can possibly regard the horrible way "'in which many for whom we are respon"'sible, speak of God saints otherwise than
"'with shrinking dread.' There is, then nothing between inovation and disrespect? It is truly possible to avoid abusing the memory of a holy man by invoking him in prayer?
This is mere fatuous talk, much on a level with the nonsense which a London clergyman expended, by way of ridicule, upon nonritualistic churches, making out as though the only alternative lay between a chasuble and a dirtu surplice."

We must pass over other criticisms on particular portions of these essays, in order to point out what shews, even more clearly than these, the altered position of the Anglican party towards ritualism, viz., the general conclusions at which the reviewer arrives. After carefully and fairly examining this; their latest manifesto, he makes no hesitation in charging upon the ritualists unmistakable leanings towards the church of Rome. "Clearly," he says, without being consciously disloyal to the Anglican communion, their proclivities are Roman. They are warm in their praises of all that they can possibly praise; they are gentle and constrained in their censures of what they cannot possibly improve. They evidently speak with a will in commendation, and with an effect in condemnation. This latter particularly might, indeed, be set down to the spirit of large-hearted charity, in which this volume may be supposed to be steeped; but unfortunately, this kind supposition is swept away by the rancorous tone in which these writers assail whatever, on the Protestant side, they disapprove; and the contemptous sneer with which they refer to anything that is distinctively Anglican. With them it appears to be a fixed rule of judgment that whatever is Roman is presumably right till shown to be wrong, and that whatever is Anglican is presumably wrong till shown to be right." In regard to the habitual temper and languege of the ritualist, the condemnation of the reviewer is equally emphatic. After referring to the well known article in the April number of the Dublin draw off from them as men disloyal and Review of this year, as confirming what every one knew before, that the movements of the ritualists are regarded with ridicule and contempt by Rome, the writter asks :- "What can be more offensive than their insolent abuse of the bishops, and contemptuous disregard of their authority? In this respect the language and behaviour of the ritualist party are such as to provoke the remark that they have imitated Rome in everything but her cardinal virtue of obedience; and have renounced Protestantism in everything but her cardinal vice of self will."

We have no space for further extracts; nor are they necessary; sufficient has been quoted Neither ecclesiastically nor theologically have to accomplish the purpose at which we are aiming. That purpose is to show, not as a matter for controversy but as a plain matter of fact, what, according to its own most accredit-But our object is not to dwell upon this cause of weakness and peril within the English church party towards ritualism. That attitude, there is no depoint it, is one of apprehension, have already mentioned, that the advanced, of suspicion, of distrust. High clurchmen are beginning to fear lest, in siding with the influential body of high churchmen, or as they | ritualists they have taken their place on an inother evidence of this fact we confine ourselves position equally discreditable and dangerous. clined plane over which they may slide into a And that not only because of the gaining tenthe Christian Remembrancer now before us. dency of ritualism, but because it provokes and The writer is reviewing the third series of justifies other tendencies diametrically oppoessays recently issued, under the title of the site, and thus creates and sustains an antagon-