

have been more willing to expose the wrong than ourselves. If there are clergymen in this city or elsewhere who adheres to the rubrical injunctions of the prayer-book, no person has any right to call them ritualists on that account. And if complainers would have the goodness to come to the point at once, and tell us what ritualism really is, and by what authority they can recognise it or detect it, we will at once tell them whether we believe in it or not. But until they do inform themselves upon the subject they complain of, they must excuse us if we attach but very little importance to their opinions on theological questions, and we trust we will

hear no more from the self-constituted "Inquisitors." If our readers wish to know our views concerning popery they can read our reply to the Rev. Father Damen. In that reply they will hardly find any popery or ritualism, and we hereby beg to inform all men everywhere, that our Orange colors are nailed to the mast, and our word is "*No Surrender*," but at the same time our duty to Christ and his Church is far above all party considerations, and no man must ask us to lose sight of our calling. By God's assistance we mean, as we have hitherto done, to contend earnestly for the faith once delivered to the saints.

THE TWO APOSTATES.

The sixteenth Sunday after Trinity was dishonored in Toronto by the presence of two profane intruders from the neighbouring Republic; and judging from what we heard from eye-witnesses, their speeches, lectures, and harrangues, were as stupid as the men themselves were presumptuous and wicked. One of the apostates was degraded by Bishop Potter on the 26th of September, 1871, nearly three years before the Methodist Preacher Mr. Cummins, formed his troop of Apostates into what they call "*The Reformed Episcopal Church*;" the other has been a deacon for a great many

years, and for reasons known to himself and his bishop, he naturally hesitated to seek the priesthood. We understand that he says he was so much loved by the Church in the U. S. that his bishop has kindly given him 8 months in which to sow his wild oats, and to do the works of the devil, and that, after the expiration of that time, he can return again to the diaconate. From his own account it would appear that he has been coming Beecher over them in his own country, and in the latest American style he would like to try the same game in Canada; for we can say this