

up *their voices*" is the phrase used in the same Good Book to describe primitive Christian worship in a public assembly, when troubles and persecutions raged on every side, and when it was said of the prayers of Christian congregations that they resembled the "sound of many waters." The wonderful variety of confession, petition and intercession as well as thanksgiving, in our form of public prayer, will convey the holy intention of any devout soul who will so far lay aside prejudice and self-reliance as to prefer the well-known form to his own extemporary composition which dispenses with the audible response—the united worship of the congregation.

Another in a sermon in Cheltenham, Eng., exclaims—"Good God, what fools these ritualists are!" and condemns them to everlasting perdition.

Another—indeed many others—show their hatred of ritualism by extensively advertising it gratis. Now in a diocese like our own where none of the obnoxious practices are to be found, there may be differences of opinion as to the probable effect of all this zealous advertising. Those of us who are anxious to go on quietly with the services as the rubric directs—without excess or defect—may have certain old-fashioned fears that our quiet congregations may contain some enquiring minds who may learn for the first time by these advertisements that many zealous, earnest, learned, self-denying and hard-working men and women in England whilst laboring incessantly among the poor and the ignorant, have fancied that certain ancient ornaments and observances in public worship might possibly be brought into the Church through one of the rubrics, and be conducive to piety. In this view the Nova Scotian reader may feel tempted to coincide, regardless of the wise caution of the great majority of Bishops who would fain avoid the superstitions of former ages. Another set of readers of these advertisements observing the acrimony, uncharitableness and inconclusive arguments of the assailants, and having a contempt for the peculiar views of the assailed, or "caring for none of these things," may not unreasonably be tempted to look upon all religious creeds and organizations as mere restraints upon human liberty, and to obey the inward call of self-indulgence by taking for their guide that *self-confidence which rejects all that it cannot sympathise with or explain*, and ends too often in practical infidelity.

Another cure for ritualism is to deny the language of the Prayer-book. The Rev. Canon McNeile finds the term "Priest" in many of our rubrics, and yet in his late lecture against ritualism he solemnly warns us against the danger of admitting that any such office as that of a priest exists in our Church. His whole argument against the office and term is very remarkable for its ingenuity, coming as it does from a man who himself was admitted to Priests' Orders. But the effect of it, like that of some other recent articles against the language of the Prayer-book on baptism, seems as likely to damage the Prayer-book as to injure the ritualists,—to force the one to stand or fall with the other. Again, the Rev. Canon in his zeal to demolish confession is equally successful in proving, too much. Finding the invitation to the Holy Communion rather in his way, he tells us that the intention of the Church is to lead those who cannot quiet their doubts but require comfort or counsel to go—not to their minister—but to some bosom friend. Doubtful advice to such as begin to fear the contaminating influence of "bosom friends." Suppose the bosom friend happen to be the tempter. Never mind—avoid even the appearance of the confessional and shun the clergyman of your parish, who in blind obedience to "an obsolete rubric" invites you "to come to him or to some other discreet and learned minister of God's Word, and open your grief, that by the ministry of God's Word you may receive the benefit of absolution together with ghostly counsel and advice, to the quieting of your conscience and avoiding of all scruple and doubtfulness."