

Church, in Montreal during the present College term. We refer to the discussion upon Ritualism which formed so marked and interesting a feature of the late conference of our Alumni, and to the Mission which has just been concluded, and which demonstrates if anything does how capable the Church is of adapting itself to all needs and to all classes of men. With regard to the Ritualistic question, the paper read by the Rev. Canon Henderson, which has already been inserted in these pages, must command the admiration of all as temperate and logical, and of many as unanswerable. The discussion from the other aspect of the question, the aspect of Ritualism, which it naturally gave rise to, was very rich in implication. It implied the doctrine of the Corporal Presence, it implied the intercession of Saints, it implied the use of the old Mass Vestments, it implied the infallibility of general Councils, and it implied all this as the teaching of the Church of England. Not that it asserted any belief in these doctrines and practices, not that it even asserted that the Prayer Book sanctioned them, but what it did assert was this, that whatever the mind of the Church concerning them is, it has given no definite expression to it in its formularies and utterances. There was a disregard of what the Church had said with no uncertain sound concerning these things, by those numerous alterations and omissions in the Book of Common Prayer, which have transformed it from a mere collection of Romish service books, to the bona fide utterance of a Protestant Church, which it really is. There was a disregard of what the church had said by expunging phrases, sentences, rubrics, and collects, which she considered as actually countenancing or appearing to countenance any such objectionable doctrines or practices. There was an attempt to approach the interpretation of isolated ambiguities (?) without reference to parallel certainties, and without reference to the one great certainty which springs from the general trend of the career of the church from a Roman to a Protestant basis. The idea suggested was that the voice of the church on such questions is wavering and uncertain, when from a well balanced consideration of the matter it seems to us so clear and unequivocal.

It would be impossible here to enter upon a detailed discussion of any of these questions, it suffices simply to emphasize the necessity of being on our guard against these errors which are creeping into