

most illiterate and ignorant of all the Popes, feels that he is the most competent judge to decide any theological question; and, of course, being all infallible, no ecclesiastic, however learned he may be, must dare differ with them; for the Low Church Popes do not allow liberty of conscience, or the right of private judgment to any except themselves. Such, indeed, is the state of society at the present time, that Methodists, Baptists, and a number of other uninstructed sects feel that they know more about the Church than the Church does herself; and the editor of a sectarian paper in this city who denounces Popery and Ritualism occasionally, and yet allies himself with the former, makes *learned* decisions in favor of the Church Association, denounces the Rev. Mr. Day's sermons, which he has never heard, as being very popish, and the Lord Bishop himself, as anything but evangelical, although he evidently knows as much about learned divinity as he does about Greek, Latin, and Hebrew, and as much of ecclesiastical learning as his brethren generally. In fact, every little upstart who may be able read, presumes that it is his duty to teach the Clergymen who has spent the better part of his life in the study of divine subjects. Such presuming persons feel that they know all about religion that ought to be known by any one. But like the Babel of sects generally, no two of them can fully agree as to what Ritualism means, or consists of. One says, with all sectarians, that it means Apostolic Succession, or something else that the sects can lay no claim to, because not within their

reach, being confined exclusively to the Church. Quite recently in Toronto a lady informed a lady friend of ours, in answer to the enquiry what Ritualism means, that she believed it consisted in *bowing*. A very large number assert that it consists in preaching in the white surplice; while others, equally as sincere, reasonably conclude that to read prayers in the white, preach in the black, and change to the white again, in order to pronounce the benediction is Ritualism beyond a doubt, and is a superstitious relict of Popery, originating in the dark ages, and is therefore Ritualism of the most ceremonious character.

Our readers will not for one moment understand that we sanction innovation of either the Low or High Church party. We are not in favor of extremes on either sides; and we flatter ourselves that not one who knows us well, will charge us as being any way favorable to Popery.

But we cannot condemn a thing where it is not to be found; and thank God there is no approach to Ritualism in Canada; and we think it is not only a sin but dishonorable to circulate false accusations against any person; and especially against those who are doing the works of God among us, while their traducers are doing nothing to advance the kingdom of Christ upon earth: but a great deal for the other kingdom, in sowing dissension among brethren.

If Ritualism exists in Canada, as the Church Association intimates it does, why not make the attempt to prove the charges complained of? They do not even make an attempt at doing this, simply because they cannot: as