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"Ad prospectum sacrosanctæ matris ecclesiæ."

DOCTORS DIFFER.

WE have lately read of some strange cures for the disease of Ritualism. One writer, in an American paper, in striking at every rootlet by which it may possibly be fed, elaborates a long article to prove that fasting from food during any part of the season of Lent is not to be desired. Fast from tobacco and rum by all means—fast from ritualism—but above all, fast from sin. Fasting from sin is the true, Lenten fast.

This will be news to some of our old-fashioned church people. They—simple souls—have, so far, been laboring under the amiable delusion that it is desirable to fast from sin at all times. The natural inference from the new anti-ritualistic view will be that Easter festivities open the door to many forbidden joys and usher in a carnival in the widest sense of the word.

Extremes meet. Romanism enters at opposite doors. An old adage tells us that "too far north is south."

Another anti-ritualist in Ohio, who was in the constant habit of omitting large portions of the liturgy and substituting therefor extemporary prayers, lately at the beginning of Lent gave notice to his congregation that there would be divine service in their church "on the day which some call Ash Wednesday."

Another—the Rev. E. W. Pears, Rector of St. Peter's, Dorchester, Eng., in a lecture to the Young Men's Christian Association, asserted that the services of a layman at the consecration of the elements in the Holy Communion would be just as efficacious as those of a clergyman. He at the same time affirmed the impossibility of the Apostolic succession, and ridiculed the action of faith in affirming the presence of Christ in the sacrament of the Lord's Supper by the following shocking ribaldry: "It reminded him that once when in the West of England he met a man who told him he had cured a sore leg with a charm, and when he told him it was rubbish and nonsense, the man said—'It may be nonsense to you—you have not faith.'"

Another "true-hearted churchman" some time ago, writing from Canada to the St. John Church Witness, spoke of the daily service in the English Church near the residence of the Governor-General, as "the English Low Mass," and after saying all he could against the daily-offering of prayer and praise ordered by his own church, passed on to other grievances with this farewell to the daily prayer—"We will leave the painful subject."

An editorial in the same paper lately labored to prove that extemporary prayers in the congregation could alone cope with the specific evils of the day, and that no form of prayer could meet them.

"He lifted up his voice"—ushers in an Apostle's sermon, whilst "They lifted