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RITUALISM
AND NEW TESTAMENT
CHRISTIANITY.

REV. V. M. WHITE, LL. D





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RITUALISM
AND
NEW TESTAMENT CHRISTIANITY.





Evangalism ; or, New Testament Christianity.



"THE LAST SUPPER."

"For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."—1 Cor. xi. 26.

Ritualism; or, Paganised Christianity.



" HOLY COMMUNION . "

W.E.M. Perkins, Lith. New

Detail, as well as principle, is being considered and wrought out, and people are being gradually re-led into the old and safe paths."—*Beauty of Holiness*, p. 35.



RITUALISM

AND

NEW TESTAMENT CHRISTIANITY.

IS THE CHURCH OF ENGLAND PROTESTANT OR POPISH?

WHO ARE THE REAL DISSENTERS,
AND WHO THE APOSTOLIC CHURCHMEN?

BY THE

REV. VERNER M. WHITE, LL.D.,

MINISTER OF ISLINGTON PRESBYTERIAN CHURCH, LIVERPOOL.



"Ye shall have hallowing of churches, chapels, altars, super-altars, chalices, and of all the whole household stuff and adornment, which shall be used in the church after the Romish manner. . . . O Lord! all these things are such as Thine apostles never knew."—BISHOP RIDLEY, in his "*Lamentation, written for the Change of Religion in England.*"

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MDCCLXVII.

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Dedicated

TO THE

REV. HUGH M'NEILE, D.D.,

CANON RESIDENTIARY OF CHESTER, AND INCUMBENT OF ST PAUL'S,
PRINCES' PARK, LIVERPOOL,

WITH THE

AUTHOR'S ADMIRATION AND GRATITUDE

FOR HIS

LIFE-LONG, ABLE, FEARLESS, AND SELF-SACRIFICING MAINTENANCE

OF

REFORMATION TRUTH.

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P R E F A C E.

IN the following pages the writer has endeavoured to give the designs and principles of Ritualists, as far as possible, in their own words. In doing so, he is not conscious that he has been guilty of any misstatement or misrepresentation.

It was his wish to have placed before the reader the frontispiece of the "Directorium Anglicanum," as a practical illustration of the Ritualist method of celebrating mass in contrast with the well-known picture of the Last Supper, showing how the ordinance was observed by our Lord and His apostles. Permission to do so not having been obtained, he has been enabled to present a print specially prepared, and which he hopes will not be considered as an exaggeration of the worship contemplated in "the present Catholic revival." All the figures and many more are needed for the full service proposed to be re-established in our National Reformed Church. Those inserted, being more or less necessary, are the crucifix, the altar, the celebrant or priest with his back to the people, elevating the chalice for the faithful to see and adore, the deacon and sub-deacon, the thurifer with the incense, the acolytes with burning tapers, the

candles lighted in mid-day,—the persons upon their knees adoring their Lord, “then present on the altar,” (see page 43;)—on the background may be seen, on the one side, the large cross, and on the other one of the banners, with the image of the patron saint, used in the procession at the commencement of the service.

The uninitiated will at once exclaim, “Why, this is Popery! and not Protestantism.” We answer, “Precisely so; what is wanted is to bring the public to understand this.” Ritualism is simply Popery, without the supremacy of the Pope. It is a paganised and not an apostolic Christianity. Its advocates are “the real Dissenters,”—Dissenters from heathenism, and not New Testament Churchmen.

In the pamphlet the author has written as a Nonconformist who entertains a SUPREME regard for Reformation truth, and consequently a sincere and earnest desire for the purity and prosperity of all Reformed Churches. Foremost amongst these he cheerfully recognises the Church of England. At the same time, remembering that probably one-half of the worshippers in England and Wales attend the services held by Evangelical Nonconformists, it must be regarded not only as presumptuous, but also absurd in any to attempt to refuse to them the right of expressing their opinions when the Protestantism of the National Church is not only assailed, but openly denied. So long as the matters in dispute were mere questions of Church and State, or forms of church government or worship, large sections of Nonconformists, both by word and deed, declared their determination to take no part in such controversies. But when the truth of the Holy Scriptures, and the foundations of the Reformation are assailed, then, whatever their sect, it behoves all true Chris-

tians to rise as one man in defence of their common Protestantism.

It is not many years since an eminent Unitarian minister made a speech in Liverpool, in which he was reported to have said that doctrines were openly preached in pulpits of the Established Church, which half a century ago would have caused the deposition of any minister in his own body. He stated that he did not regret progress, such as this, which he felt to be in the right direction; but he thought that the men who embraced and propagated such advanced views, in consistency should leave the Church, or the people would begin to ask if conscience had ceased to operate in matters of religion, and especially amongst the clergy.

In all ages, superstition has been the parent of infidelity. Some thirty years ago the writers of the Oxford tracts, with much pretensions to learning and argument, attempted to prove that a man might hold and teach all the distinguishing doctrines of Romanism and continue a minister of the Church of England. It was not to be expected that Rationalists would fail to take advantage of such latitude in interpreting the standards of the Church, and accordingly we find clergymen, and even dignitaries, denying the reality of the miracles, and the truth of the facts recorded in the Bible. If Ritualists thus sowed the wind, why need it excite any surprise that they should now be compelled so bitterly to reap the whirlwind?

It has been for years a matter of deep sorrow to many to be compelled to mourn in vain over the unhappy estrangement which has so extensively prevailed between godly ministers of Christ's gospel, in and out of the Established Church. All were equally sincere in well-meant endeavours

after the triumph of Protestant truth ; but the one class could see that triumph only in the extension of the Established Church, and the other only as a first step in its overthrow. The consequence has been that faithful servants of God have been driven into false alliances, on the one hand, with Ritualists, and on the other hand with Romanists, instead of being drawn into closer bonds of fellowship and co-operation with each other. In the balanced condition of Churches in this country, such a state of things could not but prove disastrous to their common Protestantism.

It is now much desired, and by many earnestly hoped, that "the present Catholic revival" may tend to greater unity amongst evangelical Christians. To this end, besides the references made in the body of the pamphlet to the published views of Dr M'Crie and Mr Milton, the writer has especial pleasure in submitting the annexed extracts, the two first from the Rev. Dr M'Neile and the present Bishop of Cork, and the third from Dr Merle D'Aubigné.

In a letter to the *Dublin Express*, the first-named gentleman wrote thus. The letter, which to prevent misapprehension is given in full, sufficiently explains itself :—

THE "IRISH CHURCH SOCIETY."

"SIR,—I have received a paper entitled an 'Opening Statement' from the 'Hon. Secretary of the Irish Church Society.' His name is not given, nor any other name. Will you, therefore, have the kindness to allow me to respond through your columns ?

"This paper is a manifesto from 'The Irish Church Society,' and informs us that the objects of that Society, as stated in its printed rules, are :

" 'To combine Churchmen generally, with a view to defend and maintain unimpaired the doctrine and discipline of the Church

of Ireland, as laid down in the Book of Common Prayer, and in the other authorised formularies of the Church, and to promote loyal adherence to the spirit and letter of the Prayer-Book.'

"This sounds like loyalty to the Church; but let no unwary readers be deceived. Highly and truly as we value the Prayer-Book, we still hold it secondary to the Bible, and prize its statements, not absolutely or ultimately because they are in the Prayer-Book, but because in everything vital and essential they may be found in, or proved by, the Word of God. The Prayer-Book is but a viceroy; and the loyalty is, to say the least, questionable, which terminates its allegiance in the delegated authority, without any reference to the imperial source from which that authority is derived.

"In this paper there is no mention of or allusion to the Bible; neither is there any mention of or allusion to the Saviour. The Prayer-Book and the Church are its Alpha and its Omega. Hence, it contains no discrimination between those parts of the Prayer-Book which are of divine authority, and, as such, essential to the existence of saving Christianity, and those parts which, however prized, cherished, beloved by Churchmen, are still human, and may be disputed, or even rejected, without any disloyalty to Christ. This vice pervades it, and is shown in its equal—if not greater—animosity against those who dissent from the idiosyncracies of the viceroy, than against those who radically rebel against the Great Sovereign. Its protest against 'the position taken by the Church of Rome' is brief and mild, compared with its enlarged and elaborate condemnation of Protestant Dissent.

"I do not write as an apologist for Dissent in this kingdom. I say in this kingdom, because in other lands, where the National Church remained unreformed, and there was no alternative but between Dissent and Popery, I think Dissent was not only justifiable, but imperative. But, being appealed to by this paper, I do write as an indignant protester against the want of discrimination, not to use stronger terms, which extends the differences, comparatively superficial, between the Church of Ireland and

Evangelical Dissenters to the same width or depth as the chasm, broad and impassable, which separates any Christian Church from the Papal apostasy.

“Such was not the churchmanship of our Reformers, whose friendly and brotherly intercourse with Protestant Dissenters in France and Switzerland contrasted sweetly with their stern resolves to endure tortures and death rather than have peace with Rome.

“I venture to hope that the Irish Church will leave this little Society alone in its glory, to fret its little day and die; and that, while they maintain the glorious legacy of scriptural truth and apostolic order, bequeathed to them by their fathers, they will, with scriptural intelligence and apostolic love, distinguish between those blots or omissions which, at the worst, can only deteriorate the beauty of the superstructure, and those mixtures or substitutions in the foundation which have transformed the house of God into a ‘synagogue of Satan.’

“From what I have received, I conclude that the ‘Hon. Secretary’ is sending his opening statement far and wide. If you, sir, will be so kind as to follow it with your circulation of these few lines, they may prove a seasonable caution to some at least of our younger brethren, to inquire further before they give their names and promise their co-operation. They are reminded, in this paper, of ‘the open secession to Dissent of some who once were numbered among our clergy.’ They might, in reply, appropriately remind the ‘Hon. Secretary’ of the open secession to Rome of many who once were numbered among our clergy. But these are not arguments on either side. Let us all say, with Nicholas Ridley, in his conferences with Hugh Latimer—‘The rule is the Word of God. In times past there were many ways to know the Church of Christ, that is to say, by good life, by chastity, by doctrine, by ministering the sacraments. But from the time that heresies did take hold of the churches, it is only known by the Scriptures which is the true Church.’

In the paper before me, there is, as I have said, no mention of the Scriptures, but there is mention and commendation of Church principles, and Church feeling, and Church practice. These may

be true or false, right or wrong; for heresies have taken hold of the churches. Say ye not, therefore, 'A confederacy with all those who cry "Church principles!"' That cry may mean any amount of Popery. It is the banner under which those clergymen are now fighting who, according to one of our bishops, 'are justified in believing that they have committed to them the same powers which the priests of the rest of the Catholic Church, both in the east and west, have ever claimed as their inheritance.' It is the watchword of those who are striving to rebuild among us those sacerdotal strongholds which our Reformers demolished. Under the plausible cry of 'The spirit and the letter of the Prayer-Book!' they are seeking to re-establish what the Prayer-Book, re-echoing the Bible, has plainly and pointedly condemned.

"'Church principles' sounds well. They supply, moreover, a sliding scale, a *vox ambigua*, by which every man who uses them may mean to claim as his inheritance whatever measure of priestly power he is up to at the time. 'I speak as to wise men,' said the great apostle: 'judge ye what I say.' And again he said, 'Stand fast in the liberty wherewith Christ has made you free, and be not entangled again in the yoke of bondage.'

"The Prayer-Book is admirable for its legitimate purposes, and in its proper place. The wit and wisdom, the piety and charity of man, have devised nothing better. But the United Church of England and Ireland nowhere makes a Bible of it. On the contrary, she expressly limits its authority to what may be read in or proved by the Word of God.

"As a minister of that Church, though long severed from the Irish branch of it, I deliver my own conscience by responding to this paper and signing my name. In a day of battle, no soldier need apologise for appearing on the field, or for appearing without a mask. Let those who shrink from the combat, with all its risks, apologise as best they can to the Great Captain in whose name they have been baptized.—I am, Sir, your obedient Servant,

" HUGH M'NEILE.

" LIVERPOOL, 5th Jan. 1867."

In a lecture delivered in Belfast on the 15th of January 1867—the Lord Bishop of Down and Connor and Dromore in the chair—the Right Rev. Dr John Gregg, Bishop of Cork, &c., is reported to have spoken to the following effect :—

“Gentlemen,—You have a Church whose liturgy is fraught with immortal truth ; you have a Church committed to your care—to the care of the laity. It is yours ; it belongs not to us, my lord, but to the laity. The Church was founded and established by the laity, upheld and enriched and endowed by the laity ; and it is for them, and not for us, not to allow it to be wrested from them by any profane hand, but to hand it down to their posterity as they received it. You, gentlemen, owe it to your ancestors, who transmitted it to you ; you owe it to yourselves, who enjoy it ; you owe it to posterity, who will demand it at your hands as their richest inheritance and noblest legacy. We know, my lord, as Irish bishops, as Christian bishops, and as Protestant bishops, what attacks have been made upon our Church. The richest blood of our heart is dyed with Protestantism. It is our glory—it is the glory of the world. When I speak of the Church, I don't do so with any sectarian or narrow view. I say this, that Protestantism embraces all our reformed Protestants, though they do not worship with us. I have no tendency to seek union with the corrupt Greek Church or the corrupt Roman Church. I would rather drink with those that drink at one common stream—the stream of immortal truth flowing from the fountains of Scripture. We agree in so many things with our brethren that the differences between us are as nothing compared with the things in which we agree. When I remember the immortal Chalmers—and how often I have got instruction from his writings ; and when I remember your own great divine—a man worthy to be named in the same category with Chalmers—your own Henry Cooke—when I recollect these men, I am forced indeed to look lightly on many so-called differences with them and such as they. Now, my Christian friends, remember that it is your duty to maintain Protestantism. Remember that connected

with it are all the liberties of England. A well-regulated liberty is founded upon the rights of the subject and the honour of the Sovereign."—*News-Letter*, Jan. 16, 1867.

Along with these utterances of Christian and brotherly feeling, the views of the Presbyterian historian of the Reformation are well worthy of a place. They are taken from a letter addressed to the *Times* by Dr Merle D'Aubigné, dated Geneva, Jan. 10, 1867. He writes :—

"At Geneva, ever since the sixteenth century, many have sympathised with the religious movement in Great Britain; we feel that these things do not concern England alone. Your country is looked upon as the representative of liberty, of civilisation, of the Gospel; and if this great cause were to receive a fatal blow in England, the consequences would be felt throughout the world.

"It is acknowledged that there exists a great evil. Who is to remedy it?

"Shall it be the bishops? There is probably no national Church which can reckon among its chiefs so great a number of enlightened, pious, and clever men as the Church of England; but can they do it? Are they not so shackled and trammelled by law and usage as to be almost powerless? Is there not, in some quarters, a certain sympathy with Ritualism? This tendency, if fostered in one diocese, becomes difficult to extirpate in others.

"Shall it be Convocation? To ask the question is to answer it. Convocation has not the necessary authority, and if it had, it is doubtful whether it would use it.

"Shall it be Parliament? Doubtless something must come from that body; but in the present state of things, ecclesiastical and political, to demand of the State to search into the reforms necessary for the Church would be to impose on it a heavy burden; and it is probable that Parliament would be both unable and unwilling to open its doors to such discussions.

"Shall it be effected by the individual efforts of zealous laymen and clergymen? I do not think that such efforts would suffice.

It is necessary that the action should be a united one, and in conformity with law and order.

“The Church of England, agitated as it is by the invasion of Ritualism, is like a fine ship amidst breakers, and sailing without a helm. The great matter is to find the helm. Where is it ?

“The remedy should be sought in the examples set us by the early Church, and also in the spirit of your people, in its manners and customs, and in the institutions to which it has given birth.

“One of the requirements of the present epoch is the acquisition by the laity of their legitimate influence in the Church. Up to the present the laity have been looked upon as in a state of minority ; the day of their majority has arrived. The Christian laymen of England who have the faith of the Church ought themselves, or by their representatives, to acquire an influence to which they have not yet attained. In the Middle Ages the government of the Church belonged exclusively to the clergy ; since the Reformation it has been in the hands of the Crown. Such an exclusive system does not suit our time. The supreme direction of the Church should, after God, reside in the hands of the most intelligent, the most pious, the wisest of the prelates, clergy, and laymen of the Church of England. An assembly of such men, all professing the faith of the Church as embodied in the Articles, supported by public opinion, would remove with a steady hand the evils which now menace the Church, and would give it renewed vitality. The bishops, supported and encouraged by this body, and in conjunction with it, would be enabled to act without the expense and delay of continual litigation. The liberal principles which constitute much of the prosperity of the English nation should be imprinted on her Church, and, like the rays of the sun, they would dispel the unhealthy mists of the Middle Ages. These principles are handed down to us from primitive times. The first decree issued by the first Assembly in the Apostolic age began with these words,—‘The apostles, elders, and brethren,’ (Acts xv. 23.) The latter word proves that in these early times the Christian laity had their share in the direction of the Church. More than twenty years ago an

eloquent dignitary of your Church, now a bishop, said to me, 'To wish for a Church government in our day without the intervention of its members, is to wish for a Church without influence and without greatness.'

"There are in Convocation men of superior talent ; but is not that body generally felt to be a relic of the Middle Ages—respectable, indeed, but unsuited to the present times ? This is the old house that should be pulled down to make way for a building fit to shelter the principles and the liberties of the Reformed Church in England.

"An assembly regularly and legally constituted—an Upper House, in which would sit the bishops and lay representatives elected by the different dioceses ; a Lower House for the clergy and lay representatives of parishes or unions of parishes : an executive council to carry out the decisions of these two Houses, —such an organisation would, in my opinion, satisfy the most pressing wants of the Church, and give a renewed impulsion to its activity. The deliberations of Parliament bring to light many abuses and solve many difficulties. In like manner the discussions of such an assembly, in which Christian Protestant principles would be brought forward, would do much to form public opinion, and decide the difficult questions of the day.

"Pressing appeals are daily addressed to the laity. What can they do ? Almost nothing. But if the suggestions here made were adopted, a legitimate field of operation would be provided for them. The laity should now petition the Queen and Parliament for a better constitution of the Church, and ask for a synod or assembly, where their representatives could be heard. The Queen and Parliament can give powers to such a body, as they gave extraordinary powers to the Encumbered Estates Court in Ireland.

"Never was it more necessary that the Protestantism of England should become well organised. Every one knows the ambition of Romanism ; the Papal aggression was not so dangerous as are the covert but persevering efforts of the Jesuits, working, as they do in England, with the help of Continental Romanists. Have

they no share in the Ritualism of the present day? Was not the identity of the two systems pointed out by Dr Manning? But, whether Jesuitism is at the bottom of the present movement in England or no, the almighty power of God, and the organised efforts of Christian people, are necessary to preserve the treasure recovered at the Reformation."

Without committing ourselves to all the details of the plan proposed by Dr D'Aubigné, it would be unjust not to recognise the brotherly spirit which his letter breathes.

Let us then thank God and take courage. Let us hope that brighter times are dawning on the Churches in these lands. If Ritualists openly avow their purpose to bring about a union, outward and visible, between the Anglican, the Latin, and the Greek Churches, let us rejoice that there are those, and they are neither few in number nor small in influence, who are longing, and praying, and watching, for closer brotherly communion and co-operation amongst all Evangelical Christians and Churches.

May the great Master be pleased speedily to send that happy day.

LIVERPOOL, *Feb. 5, 1867.*

RITUALISM AND NEW TESTAMENT CHRISTIANITY:

WE have always been accustomed to regard the Established Church of this country as Protestant. In this light she has been viewed for centuries, not only by the people of England, but by the inhabitants of the world. Recently, however, a party has sprung up amongst us, in the bosom of the Church, and in her ministry, which denounces the Reformation, designates Luther "the arch-heretic," repudiates the name of Protestant, adopting that of Catholic, proclaims that you may openly maintain all the distinguishing doctrines of Romanism, though subscribing the Thirty-nine Articles, revives the idolatrous rites, ceremonies, and principles which it was believed the Reformation had for ever swept away from our National Church; and not only so, but asserts that these idolatrous rites and principles are in accordance with the laws of the land and with the standards and formularies of the Church. This party still further boldly avows its fixed determination, at all hazards, not to relax in its efforts till an alliance and a union are consummated between the so-called Greek, Latin, and Anglican Churches; and this union or confederation, in contradistinction to all "heretical" and "schismatical sectaries," to be recognised as the One, Holy, Catholic, and Apostolic Church of Christ, the teachings of which are infallible,

and the government and ordinances of which, under ordinary circumstances, are indispensable for salvation.

It becomes us therefore, at the outset, to ask boldly and plainly—What is the Church of England? Is she Protestant or Popish?

Usually men refer to the doctrinal standards of a religious community in order to ascertain its principles. For this end creeds and confessions were framed, and subscription to them was required. Let us then turn to the Thirty-nine Articles, that from them we may gather, if possible, the solution of this question. There ought to be no difficulty in arriving at a clear and satisfactory conclusion. The Articles were compiled expressly to define the doctrine of the National Church at a time when the minds of the people were deeply and universally disturbed on the Romish controversy. Many questions lying at the root of the Christian faith; such, for example, as the infallibility of the Holy Scriptures, which recently has been denied, did not engage the attention of the Church extensively at the period alluded to. Their truth was taken for granted; and, therefore, in several of the creeds drawn up at the Reformation, they are rather implied than directly stated. Seeing, however, that the Romish controversy had thrown England into revolution, and had convulsed the nation to its centre, it could not be expected that the Articles then framed should be silent on the controverted points; and if alluded to, every principle of common sense and fair interpretation proclaims that the deliverances, whatever they were, should be received in the light of the controversies then so prevalent, and of the doctrines and usages previously existing in the Church of Rome, and then subverted in England. If it should appear that there are more sources than one from which the character and principles of the Reformed Church in this country are to be gathered, and if these sources should seem to be at variance with each other, then we must make the inquiry, which is to yield? which is the more important, so that the one may be read in the light of the other? and is any such superiority recognised in the standards themselves?

This leads us to

CHAPTER I.

THE RELATIVE IMPORTANCE OF THE THIRTY-NINE ARTICLES, AND OF THE FORMS OF WORSHIP AND SERVICE.

FIRST, then, as to the Articles. We find in "his Majesty's declaration," prefixed to the "Articles of Religion," and contained in the Prayer-Book, the following passages :—

"That the Articles of the Church of England (which have been allowed and authorised heretofore, and which our clergy generally have subscribed unto) do contain the true doctrine of the Church of England agreeable to God's Word ; which we do therefore ratify and confirm, requiring all our loving subjects to continue in the uniform profession thereof, and prohibiting the least difference from the said Articles."

"That for the present, though some differences have been ill raised, yet we take comfort in this, that all clergymen within our realm have always most willingly subscribed to the Articles established, which is an argument to us that they all agree in *the true, usual, literal* meaning of the said Articles."

And again, "That therefore in these both curious and unhappy differences which have for so many hundred years, in different times and places, exercised the Church of Christ, we will that all further curious search be laid aside, and these disputes shut up in God's promises, as they be generally set forth to us in the Holy Scriptures, and the general meaning of the Articles of the Church of England according to them. And that no man hereafter shall either print or preach to draw the Article aside any way, but shall submit to it in the plain and full meaning thereof ; and shall not put his own sense or comment to be the meaning of the Article, but shall take it in the literal and grammatical sense."

Here, then, we have the declaration, to which every clergyman of the Church of England gives his assent and consent, that the Articles do contain "the true doctrine of the Church of England

agreeable to God's Word"—that all disputes are to be settled by "the Holy Scriptures, and the general meaning of the Articles according to them," and that they are to be taken in "the true, usual, and literal meaning," "in the literal and grammatical sense."

If we compare with the foregoing the language employed with reference to ceremonies and forms of worship, it will be seen to be altogether different. Instead of speaking of the law of rites and ceremonies as being, in a sense, equal to the Word of God, and cautioning against any departure from them, we find, in the preface to the Prayer-Book, the following words:—"The particular forms of Divine worship, and the rites and ceremonies appointed to be used therein, being things in their own nature indifferent, and alterable, and so acknowledged," &c.

Again, "Of such ceremonies as be used in the Church, and have had their beginning by the institution of man, some at the first were of godly intent and purpose devised, and yet at length turned to vanity and superstition; some entered into the Church by indiscreet devotion, and such a zeal as was without knowledge; and for because they were winked at in the beginning they grew to more and more abuses, which, not only for their unprofitableness, but also because they have much blinded the people, and obscured the glory of God, are worthy to be cut away and clean rejected."

"Some are put away because the great excess and multitude of them hath so increased in these latter days that the burden of them was intolerable; whereof St Augustine, in his time, complained, that they were grown to such number that the estate of Christian people was in worse case concerning that matter than were the Jews. But what would St Augustine have said if he had seen the ceremonies of late days used among us? whereunto the multitude used in his time was not to be compared. This our excessive multitude of ceremonies was so great, and many of them so dark, that they did more confound and darken, than declare and set forth Christ's benefits unto us. And, besides this, Christ's gospel is not a ceremonial law, (as much of

Moses's law was,) but it is a religion to serve God, not in bondage of the figure or shadow, but in the freedom of the Spirit."

So much for the need of reformation in regard to ceremonies, and the character which should attach to them. With reference to those retained, it is plainly stated:—"So the other that remain are retained for a discipline and order, which upon just causes may be altered and changed, *and therefore are not to be esteemed equal with God's law.*"

The Prayer-Book then declares that the Articles "do contain the true doctrine of the Church of England according to God's Word," (no mention is made of the Fathers so-called, or of the Church,) and that "the particular forms of Divine worship, and the rites and ceremonies appointed to be used therein," are "things in their own nature indifferent, and alterable, and so acknowledged"—that they "are not to be esteemed equal with God's law."

Thus far it seems clear that the Ritualists and not the Evangelicals are those guilty of departing from the spirit as well as from the letter of the Prayer-Book, in its teaching regarding not only the Articles, but also "the forms of Divine worship."

CHAPTER II.

WHAT IS THE DOCTRINE OF THE ARTICLES.

FIRST, As to the only infallible rule of faith and obedience. This has ever been a fundamental principle of Protestantism in opposition to the teachings of Romanism, as they existed at and before the Reformation. It is put unequivocally before us in Article VI., the heading of which is, "Of the Sufficiency of the Holy Scriptures for Salvation." It says, "Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of the faith, or be thought requisite or necessary to salvation." The usual

canonical books of the Old and New Testaments are afterwards given by name. Respecting the Apocrypha, the Article runs thus :—" And the other books, (as Hierome saith,) the Church doth read for example of life and instruction of manners, but yet doth it not apply them to establish any doctrine."

The deliverance given here is brief ; but, so far as it goes, it is clear and decisive. The Apocrypha is no part of inspired and canonical Scripture. There is no reference to the Church or the Fathers, on both of which Ritualists and Romanists so strongly insist in determining matters of faith and worship. Without the aid or need of either, the Holy Scriptures are sufficient, and nothing is to be required as a doctrine of faith, or necessary to salvation, which is not to be found therein. " The literal and grammatical sense," " the true, usual, and literal meaning " of these words seems to be irreconcilable with the writings of Ritualists, who have declared that they " do contain the true doctrine of the Church of England."

Article VII. treats of the Old Testament as neither enforcing nor justifying the practice of rites and ceremonies in the New Testament Church. The appeal of Ritualists and Romanists in support of their demi-pagan innovations in Christian worship is usually made to the ceremonies of the Jews as taught in the law of Moses. Now, what say the Articles on this point ? In number Seven, under the title, " Of the Old Testament," we read :—" Although the law given from God by Moses, as touching ceremonies and rites, do not bind Christian men, nor the civil precepts thereof, ought of necessity to be received in any commonwealth ; yet, notwithstanding, no Christian man whatsoever is free from the obedience of the commandments which are called moral." It is well understood that there were three kinds of laws amongst the Jews : the moral, the civil, and the ceremonial. The teaching of this Article, and thus of the Church of England, is, that the moral is still binding on us, but the civil and ceremonial have been abolished, and that there is as much reason for enforcing the civil law in the government of nations, as the ceremonial in the worship of churches. The teaching of Ritualists

is thus the reverse of that which the Church teaches. They abolish the moral law as in the Fourth Commandment, and they perpetuate the law of ceremonies.

Upon the all-important subject of the forgiveness of sin, the teaching of the Articles is brief but plain, and in accordance with that of all evangelical Protestant churches. In the 11th Article, on "The Justification of Man," it is said: "We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings." "Good works," in the 12th Article, are spoken of as "the fruits of faith, and follow after justification; cannot put away our sins and endure the severity of God's judgments." "By them," we are instructed, "a lively faith may be as evidently known as a tree discerned by the fruit." In the 16th Article, the power of the "priest" or of any man "to retain" the sins of such as repent, is repudiated in these words: "They are to be condemned which say they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent."

With reference, therefore, to the unspeakable blessing of the pardon of sin, whether the Ritualist priest has received the confession and pronounced the absolution or not, whether he has seen fit, standing in the place of Christ, to remit or retain our sins, "the literal and grammatical" sense of the Articles, and thus "the true doctrine of the Church of England," is, that all such as truly repent and believe on the Lord Jesus Christ, and who evidence their faith by their works, possess "the place of forgiveness," and "are accounted righteous before God." It should also be noticed that thus far, though the whole question of the forgiveness of sin is disposed of, the Lord's Supper, or, as it is miscalled, the sacrifice of Christ for the propitiation of sins for the living and the dead, is not yet referred to, either directly or indirectly. It is evident, therefore, that the true doctrine of the Church of England is, that the Lord's Supper is a feast to nourish the graces of those who are pardoned, and not a sacrifice to obtain forgiveness for those who are not.

“The authority of the Church,” as laid down in the 20th Article, is one of those points to the statement of which Non-conformists take exception. It reads thus :—“The Church hath power to decree rites or ceremonies and authority in controversies of faith ; and yet it is not lawful for the Church to ordain anything that is contrary to God’s Word written, neither may it so expound one place of Scripture that it be repugnant to another.” It will be seen that the second clause defines and qualifies the first, so that, if there should still remain anything repugnant to Nonconformity, the Article, at all events, is in direct antagonism to the Ritualist and Romish theory, that the interpretation of Scripture is exclusively in the hands of the Church—that is, of the priesthood—and that, besides “the written Word” of God, there is the “unwritten,” deposited in the Church, by virtue of which she may not only decree rites and ceremonies, but ordain and create articles of faith, the belief of which is indispensable ordinarily for salvation.

“Of the Sacraments,” the 25th Article says :—“There are two sacraments ordained of Christ our Lord in the Gospel—that is to say, Baptism and the Supper of the Lord.”

“Those five commonly called sacraments—that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction—are not to be counted for sacraments of the Gospel, being such as have grown partly of the corrupt following of the apostles, partly are states of life allowed in the Scriptures ; but yet have not like nature of sacraments with Baptism and the Lord’s Supper, for that they have not any visible sign or ceremony ordained of God.”

Nothing can be plainer than the statement herein given of the true doctrine of the Church of England on the subject of the sacraments—namely, that there are two, Baptism and the Lord’s Supper—that the five so-called sacraments of the Church of Rome are not sacraments—and the reason, whether valid or not, is assigned, “that they have not any visible sign or ceremony ordained of God.”

It will be seen in the following pages that Ritualists hold the validity of the five sacraments condemned in this Article ;

they call them sacraments, whereas the Article says they are not to be counted for such, but "have grown partly of the corrupt following of the apostles." Ritualist authorities give them all as sacraments of the Church, necessary ordinarily to salvation; they lay down the forms to be followed in their observance, and specify the visible signs and parts of a sacrament which belong to each.

We come now to the Lord's Supper, as set forth in the 28th Article. As this is the stronghold of Ritualism and Popery, and as the Article is clear and comprehensive, we give it in full.

"The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another, but rather is a sacrament of our redemption by Christ's death; inso-much that to such as rightly, worthily, and with faith receive the same, the bread which we break is a partaking of the body of Christ, and likewise the cup of blessing is a partaking of the blood of Christ.

"Transubstantiation, or the change of the substance of bread and wine in the Supper of the Lord, cannot be proved by holy writ, but is repugnant to the plain words of Scripture, overthroweth the nature of a sacrament, and hath given occasion to many superstitions.

"The body of Christ is given, taken, and eaten in the Supper only after an heavenly and spiritual manner; and the mean whereby the body of Christ is received and eaten in the Supper is faith.

"The sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped."

In this Article there are four parts, each and all of which are in accordance with the commonly received Evangelical and Non-conformist doctrine and practice, and as manifestly at variance with those of Ritualists and Romanists. First, it is a sign and a seal of Christ, and the benefits of His redemption. Second, it declares that transubstantiation not only cannot be proved from holy writ, but that it is opposed to the plain words of Scripture; that it overthroweth the nature of a sacrament, and has occa-

sioned many superstitions. Third, it points out how the body of Christ is taken and eaten, namely, after "an heavenly and spiritual manner," received and eaten by faith; and, fourth, that it is not to be "reserved," not to be "carried about," not to be "lifted up," and not to be "worshipped;" all of which, as we shall hereafter see, are not only done, but insisted upon by Ritualists, and the rules and forms of procedure in so doing laid down with the utmost minuteness of detail.

Such, then, is "the true doctrine of the Church of England, agreeable to God's Word." Casting aside all special pleadings and learned sophistries, there can be little doubt to any one who wishes simply to arrive at the truth, what is "the true, usual, and literal meaning" of the Article.

In order to show how completely the teaching of the Prayer-Book agrees with that of the Article, as now interpreted, we append in full the declaration at the close of the communion service:—

"Whereas it is ordained in this office for the administration of the Lord's Supper, that the communicants should receive the same kneeling, (which order is well-meant for a signification of our humble and grateful acknowledgment of the benefits of Christ therein given to all worthy receivers, and for the avoiding of such profanation and disorder in the holy Communion as might otherwise ensue;) yet, lest the same kneeling should by any persons, either out of ignorance and infirmity, or out of malice and obstinacy, be misconstrued and depraved, it is hereby declared that thereby no adoration is intended or ought to be done, either unto the sacramental bread or wine there bodily received, or unto any corporal presence of Christ's natural flesh and blood. For the sacramental bread and wine remain still in their very natural substances, and therefore may not be adored, (for that were idolatry to be abhorred of all faithful Christians;) and the natural body and blood of our Saviour Christ are in heaven, and not here, it being against the truth of Christ's natural body to be at one time in more places than one."

Article XXXI., "Of the one Oblation of Christ finished upon the Cross," teaches us as follows :—"Wherefore the sacrifice of masses, in the which it was commonly said that the priest did offer Christ for the quick and the dead to have remission of pain or guilt, were blasphemous fables and dangerous deceits."

We have here the strongest expression used in the Articles, wherein the sacrifice of masses—that is, the offering of Christ in the holy Eucharist by the priest, as a sacrifice for the living and the dead for the remission of guilt or pain—is pronounced to be "blasphemous fables and dangerous deceits; and yet, as we shall hereafter see, all these things are done. The sacrifice "finished upon the cross" is offered continually; it is offered for the living and the dead; it is offered for the remission of guilt and pain; and, with all the earnestness, learning, and zeal which their advocates can command, "these blasphemous fables and dangerous deceits" are put before the people as the duties which constitute the main object in God's worship, and should be observed daily—all this by those who have subscribed the 31st Article, given above, as containing in "the true, usual, and literal meaning" thereof, "the true doctrine of the Church of England, agreeable to God's Word."

Article XXI. puts thus before us "The authority of General Councils." It says :—"And when they be gathered together, (forasmuch as they be an assembly of men, whereof all be not governed with the Spirit and Word of God,) they may err, and sometimes have erred, even in things pertaining unto God, wherefore things ordained by them as necessary to salvation have neither strength nor authority, unless it may be declared that they be taken out of Holy Scripture."

"The true doctrine of the Church of England," taking this Article in its "true, usual, and literal" meaning, consequently is—first, that there is no unwritten word deposited in the Church; second, that even general councils have "neither strength nor authority" to ordain anything as necessary to sal-

vation, unless what is taken out of Holy Scripture ; and third, that even in such declaration and interpretation of Holy Scripture they are not infallible : “ they may err ”—they “ have erred, even in things pertaining to God.”

CHAPTER III.

THE PRINCIPLES MAINTAINED BY THE MARTYRS OF THE ENGLISH REFORMATION.

PASSING away from the Articles, we shall glance at the principles and teaching of those reformers and martyrs with whose names and testimony the Reformation in England is so intimately and universally associated. We are compelled to make a selection, and that a limited one. We take four who may be regarded as the pillars of the English Reformation, with whom that blessed work is, perhaps, more directly associated than with any others, Archbishop Cranmer, Bishops Latimer, Ridley, and Hooper. What were the views of these men ? If they had lived in our times, would they have joined with those who openly advocate a return to “ the Catholic faith,” and a visible union with the Greek and Roman Churches, who designate Luther as “ the arch-heretic,” and who denounce the 9,000,000 of Evangelical English Non-conformists of the present day as “ heretical schismatics ?” They were all bishops of the English Reformed Church ; they lived at the same time ; they died at the same time ; three of them were immured in the same prison previous to their being burned at the stake, and two of them suffered martyrdom together. Let us hear what is their response to our opening question—Is the Reformed Church of this land Protestant or Popish ?

The articles of impeachment against Ridley and Latimer were to the following effect :—

1. “ We do object to thee Nicholas Ridley, and to thee Hugh Latimer, jointly and severally—First, that thou Nicholas Ridley, of this high University of Oxford, in the year 1554, in the

months of April, May, June, July, or in some one or more of them, hast affirmed, and openly defended and maintained, and in many other times and places besides, that the true and natural body of Christ, after the consecration of the priest, is not really present in the sacrament of the altar.

2. "That in the year and months aforesaid, thou hast publicly affirmed and defended, that in the sacrament of the altar remaineth still the substance of the bread and wine.

3. "That in the said year and months thou hast openly affirmed and obstinately maintained, that in the mass is no propitiatory sacrifice for the quick and the dead.

4. "That in the year, place, and months aforesaid, these aforesaid assertions solemnly had been condemned by the scholastic censure of the school as heretical and contrary to the Catholic faith, by the Worshipful Dr Weston, prolocutor then of the Convocation House, as also by other learned men of both the universities.

5. "That all and singular the premises be true, notorious, famous, and openly known by public fame, as well to them near at hand, as also to them in distant places far off."

The condemnation was thus given :—"That as Nicholas Ridley did affirm, maintain, and stubbornly defend certain opinions, assertions, and heresies, contrary to the Word of God and the received faith of the Church, as in denying the true and natural body of Christ and His natural blood to be in the sacrament of the altar. Secondly, in affirming the substance of bread and wine to remain after the words of consecration. Thirdly, in denying the mass to be a lively sacrifice of the Church for the quick and the dead, and by no means would be induced and brought from these his heresies ; they, therefore, the said John of Lincoln, James of Gloucester, and John of Bristol, did judge and condemn the said Nicholas Ridley as an heretic, and so adjudged him presently, both by word and also in deed, to be degraded from the degree of a bishop, from priesthood, and all ecclesiastical orders ; declaring, moreover, the said Nicholas Ridley to be no member of the Church, and therefore committed him to

the secular power to receive due punishment according to the temporal laws ; and further, excommunicating him by the great excommunication."

A similar accusation was brought against Latimer, and with a like result. They were both burned at the stake as martyrs and witnesses for reformation truth, against Romish error and idolatry. "Ridley first entered the place, and earnestly holding up both his hands, looked towards heaven; then shortly after, seeing Latimer with a wondrous cheerful look, he ran to him, embraced and kissed him, and, as they that stood near reported, comforted him, saying, 'Be of good cheer, brother, for God will either assuage the fury of the flame, or else strengthen us to abide it.' At a later period, and after the fire was lighted, Latimer cheered his fellow-martyr with the words, 'Be of good comfort, brother Ridley, and play the man; we shall this day light such a candle, by God's grace, in England, as I trust shall never be put out.'"

The subjoined extracts are taken from a letter written by Ridley, instead of his last farewell, to all his true and faithful friends in God:—

"Instead of the Lord's holy table, they give the people, with much solemn disguising, a thing which they call their mass, but indeed, and in truth, it is a very masking and mockery of the true Supper of the Lord, or rather, I may call it, a crafty juggling, whereby these false thieves and jugglers have bewitched the minds of the simple people, that they have brought them from the true worship of God unto pernicious idolatry; and make them to believe that to be Christ our Lord and Saviour, which, indeed, is neither God nor man, nor hath any life in itself, but in substance is the creature of bread and wine, and in use of the Lord's table is the sacrament of Christ's body and blood; and for this holy use, for which the Lord hath ordained them in His table to represent unto us His blessed body, torn upon the cross for us, and His blood, there shed, it pleased Him to call them His body and blood; which understanding Christ declares to be

His true meaning when He says, 'Do this in remembrance of me.' "

Of the Bishop of Rome and his religious system, to which modern Ritualists are labouring so assiduously to bring this country back again, he says—"That see and bishop thereof at this day both ought to be called, and are indeed Antichristian. The see is the see of Satan ; and the bishop of the same, that maintaineth the abominations thereof, is Antichrist himself indeed."

In his "Lamentation, written for the Change of Religion in *England*," after the accession of Queen Mary to the throne, he thus expresses himself :—

"Of late, all that were endued with the light or grace of understanding of God's holy mysteries, did bless God, who brought them out of that horrible blindness and ignorance, whereby in times past, being seduced by Satan's subtleties, they believed that the sacrament was not the sacrament, but the thing itself whereof it is a sacrament, that the creature was the Creator, and that the thing which hath neither life nor sense (alas ! such was the horrible blindness !) was the Lord himself, which made the eye to see, and hath given all senses and understanding unto man : but now, alas ! England is returned again, like a dog to her own vomit, and is in a worse case than ever she was ; for it had been better never to have known the truth, than to forsake the truth once received and known ; and now not only that light is turned into darkness, and God's grace is received in vain, but also laws of death are made by high court of Parliament masterfully to maintain by sword, fire, and all kinds of violence, that heinous idolatry wherein that adoration is given unto the lifeless and dumb creature which is only due unto the everlasting God ; yea, they say they can, and do, make of bread both man and God by their transubstantiation. Oh wicked men ! and Satan's own brood." "Ye shall have hallowing of churches, chapels, altars, super-altars, chalices, and of all the whole household stuff and adornment which shall be used in the Church after

the Romish manner ; for all these things they must be esteemed of such high price, that they may not be done but by a consecrated bishop only. O Lord ! all these things are such as Thy apostles never knew. As for conjuring (they call it hallowing, but it is conjuring indeed) of water and salt, of christening of bells, and such like things, what need I to speak ; for every priest that can but read hath power, they say, not only to do that, but also hath such power over Christ's body as to make both God and man once at least every day of a wafer cake."

Before leaving Bishop Ridley we submit, as a sort of curiosity in literature, the following extract from a "pastoral," addressed by the Rev. A. H. Mackonochie from St Alban's Clergy House, Holborn, January 1867 :—"In doing so, it is well to remember that the leading English reformers did not deny the reality of our Lord's presence in the holy Eucharist, but only contended that this presence was supernatural and sacramental. Thus Ridley, when examined at Oxford as to his faith, six months before he was put to death, says—'It is His true blood which is in the chalice, I grant, and the same which sprang from the side of Christ, . . . but by way of a sacrament.' And just after, in answer to the objection, 'the sacrament of the blood is not the blood,' he says,—'The sacrament of the blood is the blood, and that is attributed to the sacrament' (*i.e.*, according to the language of the times, 'the outward part') 'which is meant of the *thing of the sacrament*,' (*i.e.*, of 'the inward part.')

Thus Bishop Ridley is quoted in support of doctrines and modes of worship for the denial of which that martyred prelate was burned three hundred years ago !! It is not to be wondered at, after this specimen, that the Articles, the Prayer-Book, the Homilies, and the Fathers, have been mangled, and made to teach the idolatries and Popery of Ritualism.

Latimer, who was condemned upon the same accusation as Ridley, bore testimony equally clear and decided.

Cranmer says,—“As concerning the sacrament, I have taught no false doctrine respecting the sacrament of the altar : for if it can be proved by any doctor within a thousand years after

Christ, that Christ's body is there really present, I will give over. My book was written seven years ago, and no man hath brought any authors against it. I believe that whoso eateth and drinketh that sacrament, Christ is in them, a whole Christ, His nativity, passion, resurrection, and ascension ; but not that corporeally which sitteth in heaven." "He desired all then present to bear him witness that he took the traditions and religion of that usurping prelate (the Pope) to be most erroneous, false, and against the doctrine of the whole Scripture, which he had oftentimes well proved by writing ; and the author of the same to be very Antichrist, so often preached of the apostles and prophets, in whom did most evidently concur all signs and tokens whereby he was pointed out to the world to be known."—*Cranmer's reply to Bishop Brooks when on his trial.*

After he was led forth to be put to death, and before he was burned, he made a public declaration of his faith, in which we find these words :—

"As for the Pope, I refuse him, as Christ's enemy and Antichrist, with all his false doctrine."

Similar testimony was publicly borne by Bishop Hooper. When impeached before the Bishop of Winchester and others, he answered,—

"That forasmuch as the Pope taught doctrine altogether contrary to the doctrine of Christ, he was not worthy to be accounted as a member of Christ's Church, much less to be head of it : wherefore he would in nowise condescend to any such usurped jurisdiction, neither esteemed he the Church whereof they call him head to be the Catholic Church of Christ."

The principles of these four martyred bishops and reformers of the English Church are given at some length. They indicate four things :—

First, Their distinct protest against the arrogant assumptions and the false and idolatrous doctrines and worship of the Papacy, more especially with reference to the Lord's Supper.

Second, The value which they set on these Bible truths, in laying down their lives in their maintenance.

Third, The solemn duty which lies on us to maintain, in all their integrity, the principles for which these reformers died.

Fourth, Much has been said and written concerning the usages observed in the second year of King Edward VI. We have here four bishops who ruled in the Church at that very time, one of them being the Archbishop of Canterbury; and certainly their doctrinal views and teaching are the opposite to that which modern Ritualists now seek to impose upon us as the doctrine and worship of those times.

CHAPTER IV.

THE WORSHIP AND DOCTRINE OF MODERN RITUALISTS.

THE object of these pages is not to argue the question, whether Ritualism is consistent with the Word of God, the laws of the land, and the usually received notions of Protestant worship, as established and professed in this country. It is simply to show what it is, as published and practised by those who may fairly be regarded as the acknowledged leaders of the movement, which they are pleased to designate "the present Catholic revival."

We wish to keep before the reader the light in which every honest Churchman, according to the Prayer-Book, should regard Ritualism and ceremonies, merely as "things in themselves indifferent."

First, then, WHAT IS RITUALISM? In the preface to the first edition of the "Directorium Anglicanum," we are taught—"Every part of the Church must have a ritual, and as there is but one Catholic Church, so the ritual of every portion thereof will have a family likeness, and be one in spirit, though diverse in details. Ritual and Ceremonial are the hieroglyphics of the Catholic religion, a language understood of the faithful, a kind of parable in action," &c. "For the last three hundred years, brief but brilliant periods excepted, our ritual has lost all unity or significance of expression." "Ritualism is a science as well

as theology, and is, in point of fact, closely connected therewith, seeing that Divine Service is composed of rites and ceremonies, which involve ritual and ceremonial in their performance." "The science of Ritual and Ceremonial has a theological and a sacramental function. But the province of each function is intertwined with that of the other, so as to be inseparable." "They are the safeguards of sacraments." "They are the expressions of doctrine, and witnesses to the sacramental system of the Catholic religion." In No. V. of the "Tracts on the Doctrine and Discipline of the Church," page 16, we read,—“Only master that sweetest of all ideas, that JESUS IS REALLY PRESENT IN THE BLESSED SACRAMENT OF THE ALTAR, as truly, though invisibly, as He is in heaven, and noble churches, and painted windows, and costly altars, and rich ceremonial, will become to you but the natural expression of a heart which loves Jesus—the natural echo by the Church on earth of that perpetual adoration of Jesus, God and man, which is ever going on in the courts of heaven.” In “The Beauty of Holiness,” by Dr Fred. George Lee, in Lecture IX., on the object of Ceremonial, we are informed,—“The theological use and value of ceremonial will follow as a matter of course from a belief in the truth and reality of sacramental religion.” He then proceeds to show the necessity of the sacraments, as administered by the Catholic Church, for salvation, and adds,—“Thus, then, we learn how the various ceremonial and sacramental acts of the Church are linked together, and how a single flaw may cause many, and become subversive of the very object of the divine mission. Enough has been said, from the first point of view, to prove the high value and estimation in which we should hold the theological use of ceremonial.”

Ritualism, then, means “that Jesus is really present in the Sacrament of the Altar as truly as He is in heaven,” and the conducting of the Divine service accordingly, and the necessity and efficacy of the sacraments for salvation—that is to say, Ritualism means Romanism.

“Ritual is an embodiment of doctrine. In fact, ritual is at

once the child and the guardian of doctrine: and in contending for it, we are but contending for the reality of the Christian sacrifice, and the validity of the Christian priesthood." "A recognition of the unseen God, to whose service they are dedicated." "Ritual is found to be a means of teaching the masses much more effectual than preaching." "There is a fourth reason, the necessity and desirableness of assimilating the service of the Anglican Church, as far as its laws will admit, to the ritual of those mighty branches of the Catholic Church from whose communion we are at present debarred, but to the restoration of which so many hearts are now looking forward." "What Dr Pusey has done for our dogmatic statements in the 'Eirenicon,' and his republication of Tract XC., that the Ritual movement must do for the practical aspect and teaching of our Church. And here I may quote the words of a very moderate Roman Catholic writer in a late number of the *Union Review*—'Behind Dr Pusey are gathered those devoted men, who in striving to bring their ceremonial into unison with that of the second year of Edward VI. are, in other words, virtually bursting through three long centuries of disunion, and placing themselves in the exact position of their forefathers before disunion had become irreparable.'"—(From "A Paper read at the Chipping Lodbury Clerical Meeting on the 10th of April 1866, by the Rev. C. H. Johnstone, M.A.," and "published by request.") Archdeacon Freeman informs us "The Eucharistic vestments are a link between us and the apostolic age, and between us and the whole Christian world."

THE DESIGN OF RITUALISTS.

The design of the leaders of "the present Catholic Revival" is twofold. A return, pure and simple, into the bosom of the Papal apostasy, or a kind of ecclesiastical federation of the three branches of the so-called Catholic Church, the Roman, the Greek, and the Anglican, with a complete sympathy and interchange in doctrine, worship, and fellowship. The least reflection will show that

these are only different methods of expressing one and the same thing.

We shall only trouble the reader with a few extracts out of many which might be given:—

“Truly our heritage is the Catholic faith, whole and undivided, and with it those Catholic practices which follow as a matter of course.”—(Dr F. G. Lee in his preface to the second edition of the “Directorium Anglicanum.”) In the same preface is a letter from the Rev. Edward Stuart, Munster Square, dated August 2, 1865, in reply “To some faint-hearted Anonymous Scribe,” from which we extract the following:—

“I must protest against the miserable, trembling, cowardly attitude which he recommends the clergy to assume towards their bishops.”

“If the Bishop of London is inclined to ‘run a-muck’ at Catholic faith and Catholic worship, by all means let him do so. He has as good a right to his opinion as we have to ours. If he wishes to Puritanise the Church, as I believe he does, let him take all lawful means towards his object. And if we wish to Catholicise the Church, as we avowedly do, let us take all lawful means towards our object too, and ‘God defend the right.’”

In the preface to the “Companion to the Prayer-Book,” page 15, we read—“But there are some who would argue that the people are not prepared for the full setting forth of the Catholic faith; that they must be won gradually to the old paths. We will not quarrel with such a policy, but yet we would desire to know what these are to do in the meanwhile who have gone through the graduating process, and now hold the faith in its integrity.”

The Federation theory is put forth thus:—

“The great feature of all particular Churches is, that they demand the right to govern themselves, regarding Catholicity as the federation of free and equal Churches under Christ, and submitting themselves to the authority of œcumenic Councils.”—*Transubstantiation, by an English Churchman*, p. 43.

The branches of this Federation will be seen by the next quotation, taken from p. 23 of No. II. of "Tracts on the Doctrine and Discipline of the Church."

"But as a matter of fact, these various branches of the Church have assumed three great divisions or branches. Here, in England, and in her colonies, we have what is called the English or Anglican Church, which also exists, with two or three minor variations, in Scotland and America. This is one great branch of the Holy Catholic Church. Another division, which is spread through Italy, France, Spain, and Germany, and is subject to the Bishop of Rome, is called the Roman or Roman Catholic Church; and the third great division is known as the Eastern or Greek Church, and extends over Russia, Greece, and the East. All these have preserved the Apostolic form of government, and continue in all essential points in the Apostolic doctrine also."

"Detail, as well as principle, is being considered and wrought out, and people are being gradually re-led into the old and safe paths."—*Beauty of Holiness*, p. 35.

IS RITUALISM PROTESTANT OR POPISH?

"You will see that it is a very important thing to find out whether the Church of England is Catholic or not, because, of course, if she is not Catholic, she cannot be a part of the Catholic Church, nor share any of her privileges. If she be not Catholic, she is cut off from the communion of saints, she is guilty of the sins of schism and heresy, and she is none of Christ's. But a little calm consideration of the matter will show us that the English Church is Catholic. . . . She is *essentially* Catholic. She nowhere in her formularies or canons calls herself Protestant." &c.—*Tracts on the Church*, No. II., p. 28.

Again—"This is the faith which is received and acknowledged by the Catholic Church, and no other.

"The Church of Rome is not infallible; the Church of Greece is not infallible; the Church of England is not infallible. No one part of the Church is infallible. The whole universal Church alone is possessed of this gift, and therefore free from error. It

was to the whole Church that the Divine Master did promise and say, that the Spirit should guide her into all truth. Whatever, therefore, the whole Church of God, east and west, doth teach, without any manner of doubt that alone do we constantly acknowledge and believe as being necessary for salvation.

“We acknowledge the Holy Church of England to be Catholic, the Holy Roman Church to be Catholic, as also the Holy Orthodox Eastern Church. Inasmuch as they do all possess, without doubt, the authority of the apostles, and do acknowledge the three creeds and the traditions of the saints, of which Holy Scripture is a part, we may communicate in the Divine mysteries in any part of this one Holy Catholic and Apostolic Church with confidence and love, as the child doth by nature draw the milk from his mother’s breast.”—*Epistle of Ignatius, &c.*, pp. 20, 21.

Once more—“Generally speaking, we seem to have forgotten that the Roman Church is a portion, and the most important portion as regards size, of that one Catholic and Apostolic Church in which we profess our belief in the Nicene Creed.” “Of course the doctrines and practices of the English Church are not only very similar in substance to those of the Church of Rome, but also to those of all other Christian Churches. The west may differ slightly from the east; each nation through its national peculiarities may cause an immaterial variation in the custom, but still the main features of the Church of God must be everywhere alike.” “Invisibly we are one with Christendom generally; and God hasten the time when visible unity shall again be ours.” “None who support it” (the present “Catholic Revival”) “either do or need fear the attacks of the unbeliever, the scoffer, or the Protestant. Founded on ignorance, and nurtured by presumption, they will soon be discovered to be lifeless, profitless, and null.”—*Beauty of Holiness, by Dr Lee*, pp. 87-89.

Let us see, in the next place, how Ritualists speak and write of Protestantism. The great reformer of Germany is dignified by the title of “Luther, the arch-heretic.” The Swiss reformer is described as “a very renowned heretic of the name of Calvin,”

(Tracts, No. XII. 12.) A Layman of the Diocese of London, in a Letter to his Bishop, asks, "What right or title has the Church of England to the name of 'Protestant?' Where does she so call herself? Why is she, both at home and abroad, called a 'Protestant' Church? God save the mark! I deliberately maintain that she is far more nearly at one with the Holy Eastern Church, and with Latin Catholicism, than she is with popular Protestantism; and the Protestant party in the Church know this—they know it too well," p. 7. "We do altogether deny that Protestants form part of the Christian Church."—*Epistle of Ignatius, &c.* "We shall endeavour, in this preface, to demonstrate that belief in the true faith, in its fulness and integrity and obedience to Church authority, are under ordinary circumstances necessary to salvation." "It is likewise necessary to everlasting salvation to submit to the authority of the Church, inasmuch as she is the only authorised guardian and expositor of the Scriptures." "The canons denounce excommunication against those who maintain that dissenting sects are true and lawful churches."—*Pref. to Comp. to Prayer-Book.* Ritualists profess to receive a measure of courtesy from Nonconformists which "the Puritans in the Church" refuse to them. If so, the following extracts, taken from "Tracts on the Doctrine and Discipline of the Church," indicate how little they have earned our forbearance—that the spirit of Laud and Hildebrand is still in them, and only waits the opportunity to show itself as of old:—"Those who separate from the communion of the Church are not only out of the *one* fold, but are *rebels* against the kingdom which God himself set up over the souls of men. And it is this which makes HERESY (which is the stubborn holding an opinion contrary to the doctrine of the Church) and SCHISM (which is the act of separating one's self from her, and attending other 'forms of worship') such fearful sins. They are sins of *rebellion, rebellion* against God; and although they may not be punished on earth, they will certainly be punished hereafter." "There is no sacrifice among Dissenters: the holy sacraments can be had *only in the Church.* Their teachers have no authority

to teach, no power to administer sacraments; they are nothing but laymen. They have no power to confirm, or to ordain, or to absolve, or to bless." "What communion hath the light of truth with the darkness of error? or what part hath he that believeth with an heretic? And what agreement hath the temple of God—His Holy Church—with the sects who deny her faith, despise her authority, and reject her sacraments?" These are the words in which it is said, if a council of bishops met now, they would speak of members of the Holy Church "marrying those who are separated from the Church, living in heresy and schism." "The essence of dissent is private judgment, a delusion of Satan." "Men usurp the office of the priesthood, forgetting the punishment of Korah, Dathan, and Abiram." "It would be useless to speak of the respective *merits* of Unitarians, Arians, Bible Christians, Wesleyans, Mormons; and, to crown the whole, as the last fruit of private judgment, infidelity in its foul and loathsome form, which is indistinctly traced in the other forms of Dissent. Such are the blessed fruits of private judgment: such is Protestantism." The foregoing extracts are only samples of many more which might be added. The italics and capitals regarding heresy, schism, rebels, rebellion, &c., are in the original.

We close this section with two quotations from Dr Lee's "Beauty of Holiness:" "The ordinary conventicle of the dissenting schismatic . . . eloquent of self-satisfied pride, of earthly respectability, of cold faith." "Few faithful Christians would care to range themselves on the side of Protestantism—a theological system (if system it can be called by courtesy) which includes within its elastic circle the blasphemous and contradictory speculations of all the Church's opponents, from the times of Calvin and Socinius to the days of Payne and Mormonism."

APOSTOLICAL SUCCESSION AND THE POWER OF THE PRIESTHOOD.

Every one who has paid any attention to the Romish contro-

versy knows that the corner-stone of the whole building is the priesthood—the system is priestcraft. The priesthood is the Church. There must be an unbroken line of succession from Christ through the apostles and bishops to the end of the world, these bishops and priests having the same powers as Christ himself in the administration of sacraments, in the bestowal of the Church's blessings of pardon and sanctification, and in being the guardians and infallible interpreters of the Holy Scriptures, private judgment being "a delusion of Satan," a "miserable principle."

This is precisely the position taken and openly avowed by Ritualists, as the subjoined extracts will show:—

Our Lord, we are told, "gave to His apostles the same power which He had received from the Father," "others who succeeded them in their office receiving the same powers from them as they did from Christ, and so on to the end of time." Consequently, it is not "common men" "who have this power, but those who have come down in succession from the apostles—in a word, the priests of the Church." "The priest acts in the person of Christ, who has said to His successors, 'As my Father hath sent me, so send I you.' By the power of the Omnipotent, we are born of water and the Spirit in Baptism, are renewed by the Holy Ghost in Confirmation, strengthened by the flesh and blood of the Incarnate Jesus in Holy Communion, cleansed by the application of the precious blood in the sacrament of Penance or Confession, followed by absolution; and so the faithful are helped on, step by step, until before the God of gods appeareth every one of them in Zion. It is the power of God which does all this: man is the instrument by which He works. When our blessed Lord by death opened the kingdom of heaven to all believers, He purchased those means of grace for all His people, and placed them in His Church as a treasure-house from whence they should be dispensed to His followers." "Dissenters are indeed in a bad state."—*Tracts, &c.*, No. IX. p. 8.

Christ, then, purchased these blessings for His people, and placed them in His Church, to be dispensed to His followers.

But who constitute the Church? The priests, to whom it belongs exclusively, according to Ritualists and Romanists, to interpret the Holy Scriptures as a rule of faith, and to administer the sacraments, for pardon and sanctification. We Nonconformists, as we have seen, have no church, no ordination, no sacraments, no absolution, no salvation. We "are indeed in a bad state." Heretics, schismatics, rebels, who are to be punished in the next world! Bold language this for those who are crying out that they are persecuted, and begging merely for "liberty to live and let live."

In the preface to the "Companion to the Book of Common Prayer," "the question arises, What is the authority that is to determine what are and what are not essential articles of faith? The reply to this of course is the Bible." But how is the Bible to be used? "To place the Bible in the hands of all for this purpose would be to cross the declaration contained therein, as we have already shown that it is hard to be understood, and is liable so to be interpreted as to result in the spiritual destruction of the interpreter. Hence it is necessary that we should have a guide; and this brings us to the consideration of the necessity of submission to Church authority." "Here we see that a body of men is solemnly invested with the same authority over the Church as that possessed by our Lord himself." "It was the clergy, or what is technically called the Church, when we speak of it as a body possessing authority, and not the Bible, that was regarded by the first Christians as the divinely-commissioned teacher." "The authority to expound still continues in the Church in the person of the clergy." "And thus is the collective episcopate authorised and fitted to be the infallible expounder of the Word of God." "It is most reasonable, we think, that the Catholic Church should be the unerring expositor of the Scriptures." "The sense in which the collective episcopate of the first ages of the Church received the inspired writings of the apostles is the only true sense." "And whatsoever he perceiveth, not one or two," (*i.e.*, of the ancient Fathers,) "but all jointly with one consent, plainly, usually, constantly to have

holden, written, and taught; let him know that this, without scruple or doubt, himself likewise ought to believe."

Once more, it is absolutely necessary that the succession shall have been "true and unbroken" from the apostles to the present time, and to the end of the world, otherwise the Church, like the "Dissenters," will be "indeed in a bad state." "If," says Dr Lee, "as is unquestionably the case, the validity of the Holy Eucharist absolutely depends upon the fact of the true ordination of the consecrating priest, it follows that any flaw in that ordination should be carefully guarded against." "All the official acts of a priest invalidly ordained would as a consequence be invalid, his consecration without effect, his absolution of no value."—*Beauty of Holiness*, p. 77.

THE REAL PRESENCE.

It will be seen in the following extracts that there is an apparent disagreement—some writers maintaining that the bread and wine are truly and really changed into the body, and blood, and deity of our Lord; whilst others avow the real presence of the body and blood really taken and eaten, the same body that suffered on the cross, and that is now in heaven, without the elements being changed. All strongly state the doctrine of "the real presence:"—

"We must therefore believe that the body which was born of the blessed Virgin, which suffered upon the cross, ascended into heaven, and now sitteth at the right hand of God, is really, truly, substantially, and locally present with the consecrated elements, without those elements being changed."—*Comp. to Prayer-Book*, p. 48.

"Having thus instituted this holy sacrament, our blessed Lord ordained His apostles priests of the new law, and gave to them and to their lawful successors power and authority to do as He had done. . . . Upon their pronouncing the words, 'THIS IS MY BODY,' 'THIS IS MY BLOOD,' in the prayer of consecration, the Holy Ghost comes down upon the elements of bread and

wine, and they become 'verily and indeed' the BODY and BLOOD of Christ."—*Altar Manual*, "Edited by a Committee of Clergy." 12th thousand.

"So soon as the priest has said the prayer of consecration, the God-man, Christ Jesus, is really, truly, and indeed there. And by this I mean just what I say,—that He is present, not by your faith, but by His own power. Jesus is on the altar as truly and as really as He was upon the cross, or in the manger at Bethlehem. Jesus is on the altar as truly and really as He is enthroned in heaven."—*Little Office Book*, p. 18.

"*Act of Faith*.—My Lord and my God, I firmly believe, and with lively faith confess, that Thou Thyself, very God and very man, art verily, and indeed truly, really, and substantially present in this most holy sacrament, for Thou hast said, This is my BODY, This is my BLOOD. I believe, without doubt, that, under the form of bread and wine, I shall receive Thee, my Saviour, in all the fulness of Thy BODY, Thy BLOOD, Thy SOUL, and Thy DIVINITY," &c.—*The Divine Liturgy*, &c., by the Rev. Orby Shipley, p. 36.

"At the words, THIS IS MY BODY, THIS IS MY BLOOD, you must believe that the bread and wine become the real body and blood, with the soul and Godhead of Jesus Christ. Bow down your head and body in deepest adoration when the priest says these awful words, and worship your Saviour, then verily and indeed present on His altar." "*Act of Faith*.—I most firmly believe, O Jesus, that in this holy sacrament Thou art present verily and indeed; that here is Thy body and blood, Thy soul and Thy Godhead. All this I confess that I receive when I receive the holy communion with my mouth."—*Little Prayer-Book*, second edition, pp. 18, 35.

"It is true that the elements, both before and after consecration, affect the senses as natural creatures; yet, lest we should misrepresent Christ's words, or perpetuate those doctrinal glosses which cause neglect of the sacrament, or continue to differ from the majority of Christians, or abate our faith and gratitude,

already too feeble, the wisest course seems to me to confess that the bread and wine are present, not substantially, but apparently, the body and blood not apparently, but really, truly, and substantially."—*Transubstantiation, by an English Churchman*, p. 41.

"Will your Lordship undertake to define what transubstantiation means, in the Roman acceptance of that term? I think it would be satisfactory to us all to know exactly and precisely wherein the Church of England differs from the Church of Rome in this most important point. I, for one, do not hesitate to assert my conviction that the difference is on the surface, and consists mainly in theological technicalities and metaphysical subtleties. . . . If, under the form of bread and wine, I believe my Saviour to be verily and indeed, *i.e.*, truly and substantially present, how can I do otherwise than fall down and worship Him? Beneath the form of bread and wine Jesus Christ is really, truly, and substantially present in the Sacrament of the altar. If this be not true, then all systematic and doctrinal Christianity is false. . . . How must we all be made alive in Christ? Equally, obviously, by partaking of the very flesh and blood of Christ as really, as truly, and as substantially as we partake of the flesh and blood of Adam. . . . If Ritualism be not an outward shrine of doctrine, it is foolish and absurd; we openly acknowledge it. . . . As ever in Christendom, so still in the English Church, the doctrine of the Real Presence is to be the battle-field on which the controversy between Catholicism and Protestantism is to be fought out. . . . If that doctrine be false,—if in the Eucharist Christ does not impart to us His manhood, His flesh, and His blood,—if we do not then become verily and indeed one with Him, and He one with us,—if we do not at the altar actually and substantially partake of the body and blood of the Second Adam, for the renewal of the sin-stricken nature which we actually and substantially receive from the first Adam, then there is some terrible mistake in the whole theory and system of Christian doctrine."—*Letter to the Bishop of London, by a Layman of his Lordship's diocese*, pp. 8–14.

THE MASS, AND THE CELEBRATION OF THE HOLY SACRIFICE.

The reader will perhaps ask, Is it possible that the mass has again been set up in the Reformed Church of England? Is it possible that any should dare to restore that which all who have subscribed the Articles and formularies of the Church have pronounced "blasphemous fables and dangerous deceits," "idolatry, to be abhorred of all faithful Christians?" Let the following pages answer.

The great aim of Ritualists is to show that the one object of Christian worship, in the public congregation, is the offering of the Holy Sacrifice, where our Lord is verily and indeed present, and offered up "a true propitiation for the sins of the quick and the dead." This service the priest performs facing the altar and the cross, and with his back to the people. It is a matter of indifference, except as a question of law, whether there are any people present or not. He mumbles out, indistinctly and rapidly, a great number of prayers,—those in the Prayer-Book, and many others beside. The service is unlike that performed by the Romish priest only in its being in English, as required by law, and certain things being omitted, because contrary to law. He offers the sacrifice, he celebrates mass. The people are supplied with their little prayer-books, their altar manuals, rosaries, and such like. They can follow the service, or they can, after the Romish fashion, carry on a service of their own upon the merit of the sacrifice and intercession the priest is offering to God. The reason of all the gorgeous ritual is that the priest is about to make his God, to break Him, to eat Him, and to give Him to the people.

First, then, as to the unimportance of the presence or absence of the people.

"Again, it is urged that the Church of Rome orders her priests to consecrate with their backs to the people, because she believes a miracle to be then wrought, &c. But we have already proved that the Church of England does hold that a miracle is worked in the Holy Eucharist, &c. There can be no reason, therefore, for us differing from the Roman Church on this ground, with

respect to the position of the priest at the consecration.”—*Companion to Prayer-Book*, p. 69.

“Hence it is that the priest performs all divine offices (and especially the celebration of the Holy Eucharist) with a minute and reverend care, perfectly without respect to the presence of worshippers or to their absence.”—*Directorium Anglicanum, Preface*, p. 16.

“*The Four Ends of our Christian Sacrifice.*”

“*First*, We offer it up, O Lord, in humble and sincere profession of the supreme power and dominion Thou hast over us and all creatures,” &c. It is therefore called “A solemn act of worship.”

“*Second*, We offer it up in satisfaction and atonement for all the sins and crimes we have ever committed, or howsoever Thy infinite Majesty has any ways been displeased or offended.” For which reason it is called “A propitiatory sacrifice.”

“*Third*, As a pleasing thanksgiving to God. We offer up this holy oblation as a thanksgiving and grateful acknowledgment of all favours and blessings bestowed upon us in general or particular.” It has therefore been compared to the sacrifices of thanksgiving offered up by patriarchs and priests of old.

“*Lastly*, As a means of obtaining of God all that we want. We offer up the present sacrifice that we may mercifully obtain of Thy divine goodness what Thou knowest we stand most in need of, either for soul or body, temporal or spiritual.”

In addition to the foregoing, a fifth “end” is given. Why “the sacrifice is offered up to God,” namely, “a remembrance of the death of Christ according to His command.”—*Le Geyt on the Lord's Supper; The Altar Manual, &c.*

The two advertisements here presented are taken from a Liverpool paper, May 9, 1866, and show practically that the Lord's Supper is used in Protestant churches precisely as the heathen offered their sacrifices, to propitiate their gods:—

ST JAMES THE LESS.—FEAST OF THE ASCENSION.

The First Service of the Festival will commence at 7.30 P.M. To-morrow, (Wednesday,) with Evensong and Sermon.

On Holy Thursday there will be Celebration of Holy Communion at 7, 8, and, after Matins, at 10 A.M.

Evensong and Sermon at 7.30 P.M.

Monday, Tuesday, and Wednesday, being Rogation Days, the Holy Eucharist will be offered at 7.30 a.m., with special intention to avert God's anger in the threatened visitation of Cholera.

ST MARTIN'S CHURCH.—ASCENSION DAY.

The Services of this Festival will commence To-morrow (Wednesday) Evening, with Choral Service, at 7.30.

On Holy Thursday there will be a celebration of the Holy Eucharist at 7 A.M., 8 A.M.; also, after Matins, at 10.30 A.M., with Sermon. Second Evening with Sermon at 7.30 P.M.

It is hoped that by this arrangement persons variously situated may be enabled to observe the day devoutly.

Monday, Tuesday, and Wednesday, being Rogation Days, the Holy Sacrifice will be offered at 8 a.m., in order to deprecate the threatened judgment of cholera.

“At the words, **THIS IS MY BODY, THIS IS MY BLOOD**, you must believe that the bread and wine become the real body and blood with the soul and Godhead of Jesus Christ. Bow down your head and body in deepest adoration when the priest says these awful words, and worship your Saviour, then verily and indeed present on His altar.”—*Little Prayer-Book*, p. 18.

It will be observed that these words indicate more than the Real Presence; they amount to transubstantiation,—that the bread and wine *become* the real body and blood, the soul and Godhead of Jesus Christ.

Prayers and Private Devotions before, at, and after the consecration and reception.

“For the use of the priest before celebrating.

“O God, most holy and most pure, the fountain of holiness, have mercy upon me, a miserable sinner, and cleanse both my heart and body from all defilement and stain of sin, and make me a worthy minister at Thy holy altar. And may the sacrifice which I most humbly present before Thee be accepted of Thee for all my sins and offences, (especially . . . those of which I may have been guilty since my last communion, and which I have confessed unto Thee,) and for my numberless daily transgressions; for all here present (especially); for all connected with me by friendship or affinity (especially); for

all whom I have offended or injured, or who are mine enemies (especially); for Thy Church militant here on earth, and all her pressing needs (especially); and lastly, for the whole mystical body of Thy Son," &c.

Method of Communicating.

"Kneel upright at the altar, and, when the priest comes to you, hold the palm of your right hand open and your left hand crossed under it. Be most careful to receive into your mouth all, even the smallest portion of the most holy sacrament, since one crumb or drop of it is worth more than the world itself.

"Receive the chalice with your head upright, and leave the altar as soon as you have been communicated.

"When you get back to your place use no words of prayer for a minute or two, but kneel, with closed eyes, clasped hands, and bended head, with all your mind fixed on the thought that God and man is within your soul and body."—*Little Prayer-Book, &c.*, p. 10.

Prayer on leaving the Altar.

"May Thy sacred BODY, O Lord, which I have eaten, and Thy precious BLOOD which I have drunk, cleave unto my soul, and grant that no stain of sin may remain in me, who have been refreshed with this most pure and holy sacrament."

On Kneeling again in the Church.

"I yield Thee hearty thanks, O Lord, Holy Father, Almighty, Everlasting God, who hast refreshed me with the most holy BODY and BLOOD of Thy SON, our LORD JESUS CHRIST," &c.—*The Divine Liturgy, &c.*

The Priest's power in Celebrating.

"Great is the mystery, and great the dignity of priests, to whom is given that which is not granted to angels.

"For priests alone, rightly ordained in the Church, have the power of celebrating and consecrating the body of Christ.

"A priest indeed is the minister of God, using the Word of God, by the command and institution of God; but God is there the principal author and invisible worker, to whom all whatsoever

He willetth is subject, and all whatsoever He commandeth is obedient.”—*Le Geyt on the Lord's Supper.*

The Completeness of this Satisfaction.

“For there is no oblation more worthy, nor satisfaction greater for the washing away of sins, than to offer thyself purely and entirely to God, together with the oblation of the body of Christ in the Holy Communion.”—*Le Geyt on the Lord's Supper.*

PLAIN INSTRUCTIONS FOR THE CELEBRATION OF THE HOLY SACRIFICE.

From “The Ritual of the Anglican Liturgy,” dedicated “To the Bishops, Priests, and Deacons of the Holy Anglican Church, and to all others in visible communion with the See of Canterbury.”

The extract which we are now about to make is lengthy ; but it is better to be as full as possible, that the Protestants of this country may see the boldness and completeness with which the English Reformation is sought to be subverted, and Popery once more established in the land, by those who, before God, have formally and publicly declared their assent and consent to all and every particular in the Thirty-Nine Articles, taken in their true, usual, and literal meaning as the true doctrine of the Church of England.

We are obliged to omit about two-thirds of the instruction, referring largely to the vesting of the priest, the preparing of the vessels, &c., the mixing the water with the wine, the numerous bowings, genuflectings, signing with the sign of the cross, censings, &c.

At the oblation of the bread the celebrant says—“Accept, O Holy Father, Almighty and Eternal God, this pure oblation which I, Thine unworthy servant, offer unto Thee, my loving and true God, for my innumerable sins, offences, and negligences, and for all faithful Christians, both living and departed, that it may avail both me and them unto life everlasting. Amen.” The priest then, wiping the inside of the chalice with the purificator, pours first a sufficient quantity of wine, then signing the water-cruet

with the cross, he adds a little water, (a few drops,) saying secretly, "Grant, O Lord, that by the mystery of this mingled water and wine we may be made partakers of His Divine nature who vouchsafed to become partaker of our humanity, Jesus Christ, our Lord." Further on he prays again, from which we take this sentence, "Commemorating the blessed Mary, ever a Virgin, the holy apostles, the blessed martyrs, and all Thy saints, beseeching Thee that they may intercede for us in heaven," &c.

"Then standing in the midst of the altar, first kissing the altar, the celebrant raises his eyes and hands toward heaven, and having looked for a moment to the crucifix, profoundly bows, and signs the oblation with the cross thrice. Then uncovering the paten and chalice, and spreading his hands over the gifts, he says—'Most merciful God, look graciously upon the holy gifts now lying before Thee, and send down Thy Holy Ghost upon this sacrifice, that He may make this bread the precious † body of Thy Christ, and this cup the precious † blood of Thy Christ, changing † them by Thy Holy Ghost. Amen.' He then continues the canon *manibus levatis* till the words 'Hear us,' when he spreads his hands over the oblation, his thumbs being crossed. At the words 'body and blood,' he makes the sign of the cross over the paten and the chalice; at the words 'took bread,' he takes the paten into his hands; at 'giving thanks,' he raises his eyes for a moment to heaven, and makes the sign of the cross on the bread; at the word 'breaks,' he slightly bends the bread or wafer into two parts; at the words, 'this is my body,' (which he says all in one breath,) he bends down over the altar, so that his elbows may touch the mensa. Directly he has consecrated, he elevates the Host with both hands high over his head, keeping his eyes fixed thereon, during which the server rings the bell; then placing the sacrament on the paten, he turns the corporal over it. At the words 'took the cup,' he takes the chalice with both hands by the knop; at 'given thanks,' he raises his eyes for an instant to heaven, and makes the sign of the cross over the wine; at the words 'this is my blood,' (which he also says in one breath,) he bends down over the altar; directly he has

consecrated the chalice, he elevates the chalice with both hands as high as he can over his head, keeping his eyes steadfastly fixed thereon, during which the server rings the bell ; then placing the chalice on the altar, he covers it with the pall, and kneeling, adores, keeping his hands fixed on the corporal. Then rising, and standing erect, he says, *manibus levatis*, ‘Wherefore, O Lord, we, Thy servants and holy people, mindful of the blessed passion, death, glorious resurrection, and wonderful ascension of the same Jesus Christ, our Lord and God, offer to Thy glorious majesty of Thine own gifts, a pure, holy, and spotless sacrifice, the † bread of eternal life, and the † cup of everlasting salvation, upon which vouchsafe to look graciously and propitiously, and to receive them as Thou didst receive the gifts of Thy just servant Abel, and the sacrifice of our father Abraham, and that holy and spotless offering which Thy High Priest Melchisedec presented unto Thee. We humbly beseech Thee, Almighty God, cause these gifts to be borne by the hands of Thy holy angel to Thine altar on high, in the sight of Thy divine Majesty, that as many as are partakers of the most precious body and blood of Thy Son at this altar, may be filled with all heavenly grace and spiritual benediction. We therefore humbly pray and beseech Thee, most merciful Father, through Jesus Christ Thy Son, our Lord, that Thou wouldst vouchsafe to accept these tremendous gifts, these presents, this holy, unspotted sacrifice, which in the first place we offer Thee for Thy Holy Catholic Church, to which vouchsafe to grant peace, as also to preserve unity, and govern it throughout the world, together with Thy servant, N., our patriarch, N., our Bishop, as also all orthodox believers and professors of the Holy Catholic and Apostolic faith.

“ ‘ Be mindful, O Lord, of Thy servants, men and women, N. and N., and of all here present whose faith and devotion are known unto Thee, for whom we offer, or who offer unto Thee this Eucharistic sacrifice for themselves, their families, and their friends, for the redemption of their souls, the health and salvation which they hope for, and for which they now pay their vows to Thee, the eternal, the living, and the true God.

“ ‘Communicating with and honouring, in the first place, the memory of the ever-glorious Virgin Mary, Mother of our Lord and God Jesus Christ, as also of Thy blessed apostles and martyrs, and of all Thy saints who from the beginning of the world have pleased Thee in their several generations, through whose intercessions grant that we may be always defended through the same Jesus Christ, our only Mediator and Advocate.

“ ‘Be mindful also, O Lord, of Thy servants N. and N., who have departed before us with the sign of faith, and rest in the sleep of peace. To these, O Lord, and to all who sleep in Christ, grant, we beseech Thee, a place of refreshment, light, and peace, through the same Jesus Christ, our Lord.’ (Here, striking his breast, he proceeds :) ‘To us also, Thy sinful servants, who hope in the multitude of Thy mercies, grant some portion and fellowship with Thy holy apostles and martyrs, and all Thy saints, into whose company we beseech Thee to admit us, not for our merits, but of Thy great mercy, through Christ our Lord, by whom, O Lord, Thou dost always create, hallow, quicken, bless, and bestow upon us all these good things, through whom, and with whom, and in whom, in the unity of the Holy Ghost, (here he elevates the paten and chalice together as high as he can over his head, during which the server rings the bell, inviting the faithful to adore,) all honour and glory be unto Thee, O Father Almighty, for ever and ever. Amen.’ The priest then replaces the paten before the chalice, and, again kneeling, adores.

“ (At high service, when the priest begins the canon, the deacon stands on his left hand to turn the leaves of the book, and the sub-deacon at his right, on his own step.) (Should the entire canon, printed on card, be placed before the celebrant, against the middle of the altar, as it should always be, the deacon and sub-deacon will remain in their own places, right and left of the priest.)

“ (During both elevations of the most holy Sacrament, the acolytes, having replenished their thuribles, deliver them to the assistant ministers, who cense the blessed Sacrament, kneeling on either side of the priest, the deacon having first put the incense there-

in.) The priest then breaking the Sacred Host over the chalice in three parts, and placing them on the paten, says, 'The peace of the Lord be always with you,' to which the server or deacon replies, 'And with thy spirit.' (Here, at high mass, the priest, having first kissed the altar, gives the pax (or kiss of peace) to the deacon, who in turn gives it to the sub-deacon, and so on through the choir in order.) Then, directly after the pax is given by the priest, is sung or said the Agnus Dei. (In masses for the dead is said, 1. 'Grant them Thy rest;' 2. 'Grant them Thine eternal rest.') Then the priest, with his eyes fixed on the Sacred Host, and bowing towards it, says, 'O Lord Jesus Christ, who saidst unto Thine apostles, My peace I leave with you, my peace I give unto you, regard not my sins, but the faith of Thy Church, and grant her that peace and unity which is agreeable to Thy will, who livest and reignest God for ever and ever. Amen.' Bending low, and striking on his breast, he says thrice, 'Lord, I am not worthy that Thou shouldest come under my roof.' Then, uncovering the paten, he genuflects, and says, 'I will receive the bread of salvation, and call upon the name of the Lord;' then rising, and reverently leaning on the altar, (his elbow resting thereon,) he says, 'Hail, most Holy Flesh of Christ, to me, above all things, the sum of delight!' He then reverently receives (first crossing himself with it) the Sacrament of the Body, saying, 'The body of our Lord Jesus Christ, which was given for me, † preserve my body and soul unto everlasting life.' Then, uncovering the chalice, he genuflects, and says, 'I will take the cup of salvation, and call upon the name of the Lord.' Then rising, and leaning on the mensa as before, he says, 'Hail, heavenly drink of Jesus' Blood, to me, above all things, the sum of delight.' Then he reverently receives (first crossing himself with it) the precious Blood, saying, 'The Blood of our Lord Jesus Christ, which was shed for me, † preserve my body and soul to everlasting life.' The celebrant communicates himself standing, and genuflects before the reception of each kind. Then follows the communion of the assistants and other clergy, the choir, the monks, and nuns, and

then of the faithful—the men first, then the women and children. The priest begins to communicate the faithful on the Epistle side, the first part of the sentence being said aloud to each. After the communion of the faithful, the priest places the paten on the chalice, and the chalice in the centre of the corporal, placing the pall on the paten, and over the pall the linen veil, (where that is used.) Then is said or sung the Pater Noster, the celebrant standing in the midst of the altar. (At high service, the deacon and sub-deacon stand at the intonation as at the Creed, ascending then to right and left of the celebrant. Then the book is moved by the sub-deacon or server to the Epistle side, where the priest says the post-communion. Then is said or sung, Sundays and festivals, the Gloria in Excelsis, the priest standing in the midst of the altar. At the words of intonation, he extends his hands, and then joins them, as in the Creed and the Our Father. (At high service the deacon and sub-deacon stand behind the celebrant, and then ascend, as at the Creed and Pater Noster.) Then the priest, turning to the people, says the 'Peace,' extending his hands, then joining them. At the blessing, he rests his left hand on his breast, and with his right makes the sign of the cross towards them. Directly after the benediction, the priest, uncovering the paten and chalice, genuflects, and then, scraping with his finger any particles of the Sacrament of the Body off the paten into the chalice, drinks the ablution, first, of wine and water ; second, of water alone, saying secretly, 'Grant, O Lord, that what we have received with our mouths we may retain with pure minds, that thy temporal gifts may be unto us for everlasting salvation, through Jesus Christ our Lord. Amen.' At the last ablution, the priest holds the chalice so that his thumbs and forefingers are joined over the bowl, and the water is poured over them into the chalice, and then drunk by the priest.

“(At high service the deacon ministers the wine, the sub-deacon the water.) The priest then wipes the chalice with the purificator. (At high service the deacon does this, the sub-deacon meanwhile removing the book-desk to the north side.) He then

places the paten on the chalice, and on the paten the pall, and over it the fine linen veil, covering the whole with the silk veil, and on it the burse containing the corporal, folded (in nine parts) inside it. During this may be sung the Nunc Dimittis by the choir, or else the Te Deum. The celebrant then bows in the midst of the altar, saying, 'May this act of my homage to the Holy Trinity be pleasing unto Thee, and grant that the sacrifice which I, a miserable sinner, have offered before Thy divine Majesty may be acceptable unto Thee, and through Thy mercy may be a propitiation for me and for all for whom I have offered it, through Jesus Christ our Lord.' Then, taking the chalice by the knop with the left hand, and keeping his right on the burse, having bowed to the altar, he puts on the birretta, and, preceded by the server, returns to the sacristy. (At high mass the holy vessels are placed on the credence by the deacon, and the celebrant then proceeds to the sacristy, *junctis manibus*, with his assistants and choir going before him.)"

THE ELEVATION AND ADOARATION OF THE HOST.

Dr Littledale, a high authority among Ritualists, in his essay on "The Elevation of the Host," says, "The ceremony of the elevation of the wafer and chalice, which takes place in the canon of the mass, is to all outward appearance the most distinctive peculiarity which marks off the Roman Catholic ritual of the Holy Eucharist from that employed by Protestant bodies. . . . The essential difference which exists is most clearly exhibited by the total absence of any ceremony resembling that of elevation, or even distantly akin to it. . . . It has made its appearance in many of those Anglican shrines where the ritual movement of the last quarter of a century has made itself prominently felt. . . . The Catholic doctrines of the Real Presence and the Propitiatory Sacrifice in the Holy Eucharist must be left out of consideration, since to require them as postulates would be to assume the whole matter as proved in favour of the usage of elevation. An attempt will be made to show that even under such limitations the elevation of the Host is consonant with the teaching of

natural religion, of scriptural analogy, of Jewish tradition, and of primeval Christianity."—Pp. 1, 2.

In his Letter to the Bishop of London, a Layman of his Lordship's Diocese writes :—

"If under the forms of bread and wine I believe my Saviour to be verily and indeed, *i.e.*, truly and substantially present, how can I do otherwise than fall down and worship him?"—P. 9.

"The Companion to the Prayer-Book" argues—"By the second commandment we are forbidden to bow down to false gods, and therefore by implication we are commanded to bow down to the true God."—P. 57.

"Silly and irreligious people say we worship bread and wine ; but we do no such thing. He who is God and man has made these the medium of His own Presence, and because He is so present we adore, we kneel lowly before Him." "They,"—*i.e.*, "those who advocate the building of splendid churches, and the use of much ceremony,"—"seek to honour *the Presence of the Lord Jesus*, and to practise in the Church militant the same kind of reverence and adoration which we know from Scripture to be practised by saints and angels in the courts of heaven."—*Tracts*, No. V., pp. 12, 16.

"*Act of Adoration.*—I adore Thee, O Lord Jesu ; I adore Thy Body, Thy Soul, and Thy Divinity, Thy Flesh and Thy Blood, truly present in this Sacrament."—*Altar Manual*, p. 24.

"*Adoration.*—I adore Thee, my God and my Saviour, Jesus Christ, perfect God and perfect man, present now before my eyes, veiled in the form of Thy creatures, in ineffable mystery."—*Le Geyt on the Lord's Supper*.

Acts of Adoration.

"Hail ! Flesh of Christ, of holy Virgin born.

Hail ! undivided Deity,

The Way, the Life, the Health of man forlorn,

Set us from all ill free.

Hail ! Blood of Christ, most holy drink of heaven,

Mighty to wash away all stain.

Hail! Blood which flowed forth when the side was riven
 Upon the cross of pain."

"Hail, for evermore! most holy and precious Flesh of our Lord. Hail, for evermore! most holy and precious Blood of our Lord. Hail! saving victim for the salvation of mankind offered on the altar of the cross. Hail! most sufficient sacrifice. Hail! most sweet refreshment. Hail! Jesus Christ, our Lord and our God. Hail! Redeemer of the world, the glory of the elect, who for us miserable sinners didst vouchsafe to take upon Thee this Flesh from the spotless Virgin, and to shed forth this Blood from Thy side whilst hanging on the cross; purify me, sanctify me, and lead me in the way of eternal salvation."—*Divine Liturgy*, pp. 110, 111.

"*At the Elevation of the Host.*—Hail, eternally most sacred Flesh of Christ, to me before all and above all sweetness, supreme I adore Thee, O Body of my Lord Jesus Christ, once crucified for me, and now daily sacrificed on Thine altars, blessed be Thy holy name.

"*At the Elevation of the Chalice.*—Hail, eternally holy Blood of my Redeemer, I beseech Thee wash and purify me from all my sins. I adore Thee, O Blood of Jesus, once shed for me, and now daily sacrificed on Thine altars. Blood that washeth away our sins, cleanse, sanctify, and preserve our souls to eternal life."—*The Little Office Book*, pp. 23, 24.

The Twenty-Eighth Article runs thus:—"The sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped." And again, we read in the Declaration after the Communion Service—

"It is hereby declared, that thereby" (*i.e.*, by the communicant's receiving kneeling) "no adoration is intended, or ought to be done, either unto the sacramental bread or wine there bodily received, or unto any corporal presence of Christ's natural flesh and blood. For the sacramental bread and wine remain still in their very natural substances, and therefore MAY NOT BE ADORED, (FOR THAT WERE IDOLATRY TO BE AB-

HORRED OF ALL FAITHFUL CHRISTIANS;) and the natural Body and Blood of our Saviour Christ are in heaven, and NOT HERE, it being against the truth of Christ's natural body to be at one time in more places than one."

Those who maintain, practise, and publish what we have written in the foregoing pages have given their assent and consent to all in the immediately preceding extract, and yet they not only continue in the Church, but actually write as follows:—
 "Truly our heritage is the Catholic faith, whole and undivided, and with it those Catholic practices which follow as a matter of course. To use plain words, certain Protestant traitors, who eat the bread of the Church of England, while they deny or refuse to proclaim her doctrine," &c.—*Directorium Anglicanum, preface*, p. 38.

THE HOLY SACRAMENT MUST BE TAKEN FASTING.

"To lay aside communicating fasting, or mixing water with the sacramental wine, or praying for the dead, is not reasonable to demand, since it was the practice of all the primitive churches."

"According to the canon law of the Church, the Holy Sacrament must be received fasting from midnight, out of reverence thereto, that a portion from God's board may be the first to pass our lips."—*Companion to Prayer-Book*, pp. 10, 54.

"Remember that you must receive the Holy Sacrament FASTING—that is, you must neither eat nor drink on your communion-day until you have received the most Holy Sacrament."—*Little Prayer-Book*, p. 34.

"We ought also to receive the Sacrament *fasting*. Natural reverence would teach us that the BODY and BLOOD of Christ should be the first FOOD that enters our mouth on the day of our communion. Nothing but positive inability to go long without nourishment should lead us to violate this rule, and then what is taken should be liquid rather than solid, as little in quantity and as long before communion as possible."—*Altar Manual*, p. 6.

"The Holy Sacrament should invariably be received fasting, according to the practice of the universal Church. Bishop

Sparrow reckons 9 A.M. as the ancient canonical hour for celebration."—*Directorium Anglicanum*, p. 41.

Query. Should not the sacrament have been called "The Lord's Breakfast," and not "The Lord's Supper?"

So important is this duty felt to be by Ritualists, the true representatives of the Apostolic Church, that "a committee of the clergy" have written a pamphlet upon it, entitled, "Communicata Fasting." In it a very awkward admission is made, from St Augustine—"It is as clear as day that when the apostles first received the Lord's Body and Blood, they did not receive fasting." It has been said that the Roman Church can defeat Scripture by the interpretation thereof. And why should Anglican Ritualists be behind their Roman brethren? Notwithstanding, therefore, the admitted apostolic practice, "the principle of fasting communion" is most stringently enjoined, the grand argument evidently being—"It is both the law and the custom which prevail amongst those hundreds of millions whom the Latin and Greek Churches contain within their pale." As an illustration of the benefit and the need of an infallible interpreter of the Scriptures, we give the closing sentence of this publication—"When the children of the bride-chamber have the bridegroom with them after receiving him in the mysteries, let them feast if they will, but when they are waiting and preparing for his coming—then shall they fast."

AURICULAR CONFESSION AND ABSOLUTION.

When the Marquis of Westmeath called attention in the House of Lords, on the 15th of June 1865, to the actings of Ritualists, and, amongst other things, referred to the Confessional, the Bishop of London appeared to make light of the matter. He said,— "The particular instance to which the noble Marquis had referred, appeared to show nothing more than that the clergyman referred to was accustomed to listen to such matters as his parishioners chose to divulge to him." Now that would certainly be comparatively innocent, and a moderate use of the Confessional. The letters of the Bishop of Salisbury and Dr Pusey have since placed

Ritualist notions of confession in a very different light. The Bishop plainly states that the Church of England justifies those who have been ordained by her in believing that, in their ordination, they "had committed to them the same powers which the priests of the rest of the Catholic Church, both in the east and west, have ever claimed as their inheritance, and to which the literal and plain meaning of the words point." What, then, is the Ritualist doctrine and practice of confession? Is it general or particular? Is it necessary to salvation? Must it be made to a priest, and is it voluntary or compulsory?

"In the next place, we must observe that the sins which our Lord has thus authorised His ministers to remit are mortal sins, and not venial, which are remitted by the devout recitation of the Lord's Prayer, when we say, 'Forgive us our trespasses.' . . . There are these two obvious reasons why we should confess to God; first, to acknowledge His sovereignty, and our entire dependence on Him; and secondly, in order to obtain forgiveness; but the power of forgiveness, we have shown, He has delegated to His priests, so far as mortal sin is concerned. As, then, on the part of the penitent there is *an obligation* to confess any mortal sin he may have committed, because confession is essential to forgiveness, and God has empowered His priests to forgive sins, so, on the other hand, on the part of the priest there is an obligation *to require* such confession of the penitent, for he is empowered to retain as well as to remit sins, and consequently he must know the nature and accompanying circumstances of such sins, that he may know whether or not the penitent is qualified to receive absolution. Hence we maintain that *the necessity* of confession of mortal sin to a priest is implied in our Lord's words. . . . Again, we have shown that confession is *necessary* after mortal sin, and we know that it is not always easy to distinguish between it and venial sin; hence, for this reason, habitual confession of *all* sins is highly expedient."—*Comp. to Prayer-Book*, pp. 109, 112.

"The occasions in which the Church *orders* 'confession to a priest' are not so *rare* as one would think at first sight. The

two cases of sickness and of preparation for holy communion do, as a matter of fact, embrace almost every case that can possibly occur; for, you see, no one would be a fit subject for absolution unless he felt sorry for sin, and therefore 'unquieted in conscience' about them. . . . You know the Church only *requires* you to communicate three times in the year. . . . The Church *requires* to make use of sacramental confession before they receive the blessed sacrament. . . . The truth is, that Satan opposes confession with all his might, because it is so mighty an engine for the salvation of souls. . . . He persuades those poor misguided men that they are doing God service by opposing the greatest weapon there is for the saving of sinful souls."

"For 1500 years it had been the universal teaching of the Church, in all parts of the world, (1.) that mortal or deadly sin cuts a person off from Church privileges; and, (2.) that the appointed means of being restored to those privileges was by confessing those sins, and receiving the absolution of the Church." If, when you are preparing for communion, your conscience "accuse you of mortal sin, which, by its very nature, cuts you off from grace, and renders you unable, of yourself, to regain it, without the intervention of the Church, making you, therefore, unable to quiet your own conscience, you *must* have recourse to the sacramental ordinance instituted by Christ for this very end, and, by a special and circumstantial 'confession, obtain the pardon of God, &c. . . . But those who have been taught what confession is, those who, if they chose, might convince themselves of its truth and avail themselves of its blessings, what can we say of such as these, if they neglect so great salvation—if they turn from that sacrament which God has instituted for applying the priceless blood of the Redeemer to the sin-stained soul?"—*Tracts, &c.*, iii., 10, 13, 16, and x., 4, 11, 16.

In a pamphlet entitled "Auricular Confession," by a Layman of the Diocese of London, 1865, such statements as the following occur:—"Can anybody honestly maintain that the Church of England does *not* honestly hold the doctrine of priestly absolution quite as strongly as any other branch of the Catholic

Church?" And it closes by submitting the following propositions as true:—

"I. The Church of England enjoins upon all those whose consciences are disturbed by the knowledge of their sin, to come and open their griefs either to their parish priest, or to some other discreet and learned minister of God's Word, in order to receive the benefit of absolution. I say *enjoins*, because the phrase, 'let him come,' is, grammatically speaking at all events, strictly imperative.

"II. The only change, as regards private confession, that took place at the Reformation of the Church of England, was a change in discipline, and not in doctrine. She ceased to *compel* her children to come to confession whether they liked it or not, and left it voluntary.

"III. That as the Church of England is a true and living branch of the Catholic Church, she accepts all Catholic canonical rules, so far as they are not contrariant nor repugnant to the laws, statutes, and customs of this realm, just as she did previous to the Reformation.

"IV. That the Church of England holds the same doctrine concerning confession and absolution that all other branches of the Catholic Church hold, and knows nothing of partial confession and partial absolution."

So much, then, as to *the necessity* of personal confession to the pardon of mortal sin.

Now as to the manner in which it must be done. In this we are guided and instructed by a publication entitled "Pardon through the Precious Blood," &c., edited by a Committee of Clergy. Sixth thousand. 1866.

It puts the priest "in the place of God." "Now all this will be very startling to some, and they will say that it puts man in the place of God. We have only one answer to this: 'Let God be true, and every man a liar.' As God has vouchsafed to make man the steward even of this His greatest bounty, we thankfully accept it."

As to practical details,—“The preparation for confession, then,

consists of four things : First, a complete knowledge of sins, so far as this is possible ; secondly, a true and lively sorrow for sin ; thirdly, a firm resolution to confess it truly and fully ; fourthly, a determination to forsake it utterly, and at once, by God's help, and to do and to bear anything which may happen to you directly from God, and which His priest may advise you to undertake."

In arriving at "a complete knowledge of sins," the most minute and elaborate instructions are laid down ; certain prayers are prescribed. "Then, when the time of your confession comes near, put yourself, as advised, in the presence of God ; say the above prayers ; take your notes and see what sins you have been guilty of ; write down each sin, as anger, impatience, &c., or each act of such sin, as quarrelling, crossness, &c., marking against each the number of times committed, and, where necessary, the circumstances. . . . Divide your life into portions ; attend to each part separately ; try to throw yourself back into the time which you are searching. Recall as far as you can the places in which you lived, the house, or, perhaps, the room in a house in the street or court of the city, or the cottage with its garden in the country, or, if your class of life has been different, the nursery of your childhood, the school-room of your youth. Think of the gardens fields, lanes, roads, streets, or alleys in which you walked or played, &c., &c.;" all indicating the extraordinary minuteness of detail required relating to all incidents of life. "Never let us forget that every sin, however slight, however distant from the present time, however involved in other actions, lives clear and distinct by itself in the remembrance of God until it be washed out by the precious blood of Jesus." "When you have gone through your life in this way, and written down all that you can find against yourself, take your questions for self-examination and go over the whole ground again with them."

When the penitent has thus arrived at "a complete knowledge of sins," "what next?" Make your confession to the priest. "Regard yourself as a sinner at the feet of Jesus Christ, who invites you to make a sincere confession of all your sins." "Confess the sins which your self-examination has revealed to

you against God—against God, in respect of your neighbour, or in yourself ; things done, things left undone. . . . Tell distinctly the acts of sin of which your conscience accuses you, with the number of times that each has been committed. Be careful to speak of any relapse, any wrong habit, any allowing yourself too near to an object which tempts you, any neglect of serious obligation.”

“How to regard the Confessor.” Under this heading much detailed instruction is given, from which we select two counsels. “He is the ambassador for Christ, and is sent in Christ’s stead to reconcile you to God. Have, therefore, a high consideration for his priestly office. Speak to him with clearness, in confidence, and without artifice, always remembering that it is, in fact, God to whom the confession is made.”

“In Confession. When you have come to the priest, kneel down, and as soon as he is ready to hear your confession, say—

“‘Father, give me your blessing, for I have sinned.’ The priest will then give you a blessing.

“Then make the sign of the cross from your forehead to your breast, and say,—

“‘In the name of the Father, and of the Son, and of the Holy Ghost,

“‘I confess to God the Father Almighty, to His only-begotten Son, Jesus Christ, and to God the Holy Ghost, before the whole company of heaven, and to you my father, that I have sinned exceedingly in thought, word, and deed, by my fault, by my own fault, by my own grievous fault.’ Then say,—‘Especially I accuse myself that,’ (since my last confession, which was . . . days, or weeks, or months ago) ‘I have sinned in’ *such sins as you have to confess*. When you have confessed all that you remember, say,—‘For these, and all my other sins which I cannot now remember, I am heartily sorry, firmly purpose amendment, most humbly ask pardon of God ; and of you, my ghostly father, penance, counsel, and absolution.’”

As the object of these pages is not to argue the question, but to show what are the views of Anglican Ritualists, enough has

been said to prove, that substantially, if not literally, they are those maintained by the Church of Rome on the subject of Auricular Confession, the practical result of which ever has been to make tyrants of the priests and slaves of the people.

THE SACRAMENTS.

“The true doctrine of the Church of England,” as defined in the 25th Article on “the Sacraments,” already alluded to, is, that there are two sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism and the Supper of our Lord.

“Those five commonly called sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for sacraments of the Gospel,” &c.

Now, let us hear what Ritualists teach and practise.

Dealing with Confirmation, the “Directorium Anglicanum” says,—“At the administration of this sacrament,” &c. Of Matrimony, the same authority says,—“A deacon should never venture to administer the sacrament of Matrimony.” And, again, of Absolution,—“The sacrament of Absolution” is the heading of a section, the first sentence of which is, “In the administration of the sacrament of Penance and Absolution,” &c. The Ritual of the Anglican Liturgy says of Extreme Unction,—“Should this sacrament be administered at the same time with the blessed Eucharist,” &c. The closing sentence of the chapter from which this extract is taken, is to the following effect :—“The priest who celebrates should be fasting six hours before, unless he be in ill health, or the sick person be on the point of death.” In the Tracts on the Church we are taught,—“Repentance and faith are essentials to the efficacy of the sacrament of Confession.” And again : “The Church has ever regarded matrimony as one of the sacraments, or divinely appointed channels of grace, which God has intrusted to her for the salvation and sanctification of her children.”—Nos. III. 9, and VII. 5, 6. The “Little Primer” enumerates the sacraments as follows :—Baptism, Confirmation, Absolution, Holy Communion, Matrimony, Ordination, and the Anointing of the Sick.

MASSES AND PRAYERS FOR THE DEAD.

In one of the forms of prayer prescribed in "The Divine Liturgy," by the Rev. Orby Shipley, for "Direction of the Intention," to be used by the priest about to offer up the sacrifice of the Holy Eucharist, we find this sentence: "And for the repose of the faithful departed, (especially)" From manuals and works of devotion published by Ritualists, furnishing prayers, vespers, and a liturgy for the dead, we select the following:—

"I pray Thee, O great High Priest, the true Priest Jesus Christ, for the souls of the faithful departed, (especially,) that Thy great Sacrament of Thy love may be unto them health and salvation, joy and refreshment. O Lord my God, grant unto them this day a great and abundant feast of Thee, the living and true bread, who camest down from heaven and givest life unto the world, even of Thy holy and blessed Flesh, the Lamb without spot, who takest away the sins of the world; of that Flesh which was taken of the blessed Virgin Mary, and conceived by the Holy Ghost; of that fountain of mercy which, by the soldier's lance, flowed from Thy most sacred side; that they may be thereby enlarged and satisfied, refreshed and comforted, and may rejoice in Thy praise and in Thy glory."—*Divine Liturgy*, p. 53.

Vespers for the Dead.

"Rest eternal grant unto them, O Lord. And let light perpetual shine upon them. . . .

"*V.* From the gates of hell,

"*R.* Deliver their souls, O Lord.

"*V.* May they rest in peace.

"*R.* Amen.

"O God, the giver of pardon and lover of the salvation of mankind, we beseech Thy clemency in behalf of our brethren, relations, and benefactors who have departed this life. May blessed Mary, ever Virgin, and all Thy saints intercede for them, that they may come to the fellowship of eternal happiness, through Jesus Christ our Lord. Amen."

"O God, the Creator and preserver of all the faithful, grant

unto the souls of Thy servants departed this life, the remission of all their sins, that by pious supplication they may obtain the pardon which they have always desired. Grant this, O God, who livest and reignest for ever and ever. Amen."

"V. Rest eternal grant unto them, O Lord.

"R. And let light perpetual shine upon them.

"V. From the gates of hell,

"R. Deliver their souls, O Lord.

"V. May they rest in peace.

"R. Amen."—*The Little Office Book*, pp. 14, 15.

Liturgy of the Departed ; or, in other words, Masses for the Dead.

"The Holy Sacrifice should always be offered up at the funeral, and those near relations and friends who are unable to attend should request the priest of the church or chapel they attend to celebrate the Eucharist on behalf of their departed relative or friend, if possible, on the day of the funeral. The ordinary daily Eucharist should never be offered up specially for any one departed, if on a holiday, or within an octave, but on the next feria," (*i.e.*, a week-day on which no holiday falls.) "The friends and near relatives of a deceased person should also procure the holy oblation to be offered on his or her behalf, at the church or chapel they attend, on the anniversary of his or her death.

"When the ordinary daily celebration is to be a Eucharist for the dead, or when there is to be an additional celebration for the same, notice thereof should be fixed on all the church doors at the beginning of the week after this form :—

"1st, The Holy Sacrifice will be offered up for the repose of the soul of N. or M., who departed this life. . . . May his or her soul, and the souls of all the faithful departed, rest in peace.

"2d, The Holy Sacrifice will be offered up on . . . for the repose of the soul of . . . whose anniversary occurs about this time. May his or her soul, &c.

"When the curate receives notice of the death of a member of his congregation, he should affix the notice following on all the church doors :—

“Of your charity pray for the repose of the soul of . . . who departed this life. . . . May his soul, &c.”

“The offering up the special oblations for individuals is not so merely optional as some seem to imagine ; . . . to believe that the dead are helped by our prayers and yet to refuse ourselves to pray, or to teach others to pray, for them, is manifestly absurd and unchristian.”—*Comp. to Prayer-Book*, pp. 102–104.

“Wherefore the sacrifices of masses, in the which it was commonly said that the priest did offer Christ for the quick and the dead, to have remission of pain or guilt, WERE BLASPHEMOUS FABLES, AND DANGEROUS DECEITS.”—*Article XXXI.*

INTERCESSION OF MARY, SAINTS, &c.

Common Commemorations—Of Holy Mary.

“*Ant.* May the Holy Mary succour the wretched, help the weak-hearted, revive the sorrowing, instruct the clergy, intercede for the devout. May all experience thy help who celebrate the holy commemoration.

“*V.* May the Holy Mother of God pray for us.

“*R.* That we may be worthy to receive the promises of Christ.

“Let us pray.

“Vouchsafe, O Lord God, we beseech Thee, to us Thy servants, that we may enjoy perpetual health of mind and body, and by the glorious intercessions of Blessed Mary, ever Virgin, may be delivered from present sadness, and come to the fruition of eternal joys, through Christ Jesus our Lord. Amen.”

Of the Apostles.

“O God, whose right arm sustained blessed Peter walking on the waves, lest he should sink, and delivered his co-apostle Paul, shipwrecked the third time, from the depths of the sea, grant that through their intercessions we may obtain the glory of eternity,” &c.

Of our Patron Saint.

“*Ant.* Most Holy Confessor, of the Lord, (. . .) mayest intercede to Christ for us.”—*Little Office Book*, pp. 16, 17.

“ Making mention of the most holy, pure, highly blessed Mother of God, Mary, ever Virgin, with all saints, let us commend ourselves and each other to Thee our Christ and God,” &c.—*Little Prayer-Book*, p. 54. “ Commemorating the blessed Mary, ever a Virgin, the holy apostles, the blessed martyrs, and all Thy saints, beseeching Thee that they may intercede for us in heaven,” &c.—*Rit. of the Angl. Liturgy*, p. 9.

SIGN OF THE CROSS.

“ The sign of the cross is made by lifting the right hand to the forehead, and afterwards a line to the bottom of the breast, and then another line crossing the former from the left shoulder to the right. According to the ancient precedent, it should be made before and after all public and private devotions, at the end of the Gospel, Creed, Lord’s Prayer, Gloria in Excelsis, Sanctus, Agnus Dei, Benedictus, Magnificat, and Nunc Dimittis; at the end of the liturgy, when the priest gives the benediction, and whenever mention is made of cross or crucified,”—*Comp. to Prayer-Book*, p. 39.

THE MANUFACTURE OF HOLY WATER, BLESSED PALMS, &c.,
(From the “*Directorium Anglicanum*,” 3d Edition.)*Form of Blessing the Holy Water.—Exorcism of the Salt.*

“ I exorcise thee, creature of salt, by the living God, † by the true God, † by the holy God, † by the God who, by the prophet Eleseus, commanded thee † to be cast into the water, that the barrenness of the water might be healed, that thou mightest be salt exorcised for the spiritual health of believers, and be to all who take thee health of soul and body, that all delusion and wickedness, or crafty deceit of the devil, and every unclean spirit, may flee and depart from the place in which thou art sprinkled, adjured by Him, who will judge the quick and the dead, and the world by fire. R. Amen.”

Benediction of the Salt.

“ Almighty and everlasting God, we implore Thy great mercy, †† Thou wouldest deign of Thy loving-kindness to bless † and

sancti † fy this creature of salt, which Thou hast given for the use of the human race, that it may be to all who take it health of mind and body, that whatever is touched or sprinkled by it may be freed from all uncleanness, and may be defended from all attacks of ghostly wickedness, through our Lord Jesus Christ. *R. Amen.*"

Exorcism of the Water.

"I exorcise thee, creature of water, in the name of God the Father Almighty, and in the name of Jesus Christ His Son, our Lord, and in the virtue of the Holy Ghost, to become water exorcised to chase away all power of the enemy, and to be able to uproot and overthrow the enemy himself, and his apostate angels, by the virtue of the same Lord Jesus Christ, who will come to judge the quick and dead, and the world by fire. *R. Amen.*"

Benediction of the Water.

"God, who for the salvation of the human race hast hidden even Thy greatest sacraments in the substance of water, mercifully hear our supplications, and pour upon this element, prepared by divers purifications, the virtue of Thy bless † ing, that Thy creature, obeying Thee in all Thy mysteries, may by divine grace be effectual for casting out devils and for driving away diseases; that whatever in the houses or places of the faithful this water has sprinkled may be cleansed from all uncleanness, and be freed from bale, that there the breath of pestilence and the destroying blast shall not abide; that all snares of the enemy who lies in wait may be dispersed, and that whatsoever does despite to the safety and quietness of Thy servants may flee by the sprinkling of this water, that health may be sought by the invocation of Thy holy name, and may be defended from all assaults, through our Lord Jesus Christ. *R. Amen.*"

"Then shall the consecrator cast the salt into the water, and shall say,—

"This mixture of salt and water together is done in the name of the Father, and of the Son, and of the Holy Ghost. R. Ame

"Then shall follow the benediction of salt and water together in this wise.

"V. The Lord be with you.

"R. And with thy spirit.

"Let us pray.

"O Almighty God, we beseech and implore Thee, O Lord, to accept this creature of salt and water, and of Thy loving-kindness to illuminate and sanctify it with the dew of Thy blessing, that wherever it shall be sprinkled by the invocation of Thy holy name, all malice of the unclean spirit may be driven away, and the terror of the venomous serpent be chased far hence, and that the presence of Thy Holy Spirit may be vouchsafed to us in every place when we ask of Him of Thy tender mercy, through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the same Spirit, one God, world without end. R. Amen."—Pp. 301–303.

PALM SUNDAY.—EXORCISM AND BLESSING OF FLOWERS
AND PALMS.

"The Gospel being finished, the blessing of the flowers and branches follows, by a priest vested in a red silk cope, upon the third step of the altar, and turning towards the east,—the palms and flowers having been previously placed upon the altar for the clergy, but for the congregation on the altar step on its south side.

"I exorcise thee, creature of flowers and branches, in the name of God the Father Almighty, and in the name of Jesus Christ His Son, our Lord, and in the power of the Holy Ghost: henceforth thou whole might of the adversary, thou whole army of Satan and whole power of the enemy, thou whole inroad of evil spirits, be rooted up and pulled out from these creatures of flowers and branches, that thou pursue not with thy toils the footsteps of those hastening to attain unto the grace of God. Through Him who shall come to judge the quick and the dead, and the world by fire. R. Amen.

"Let us pray.

"O God, who gatherest together the dispersed, and preservest

those who are gathered together, who didst bless the people meeting Christ Jesus and bearing palm-branches, bl + ess also these branches of palms (and other trees) which Thy servants faithfully receive to the blessing of Thy name, that into whatsoever place they shall be brought, all the dwellers of that place may receive Thy blessing ; so that all sickness and infirmity being driven away, Thy Right Hand may protect those whom it has redeemed. Through the same Christ our Lord. *R.* Amen.

"Here the flowers and boughs are sprinkled with holy water and incensed. Then is said :

"V. The Lord be with you.

"R. And with thy spirit.

"Let us pray.

"O Lord Jesus Christ, . . . vouchsafe to bl + ess and hal + low these flowers and branches of palms and the other trees, that whosoever shall carry anything hence in the obedience of Thy power may be sanctified with Thy heavenly blessing, and be found meet to obtain the remission of sins and the reward of eternal life. Through Thee, Jesu Christ our Saviour, who livest and reignest with the Father and the Holy Ghost, God for ever and ever. R. Amen.

"This done, the palms are immediately distributed by the celebrant among the clergy, clerks, and choir, and then to the congregation—to the men first, and afterwards to the women."—Pp. 327–329.

MONKS AND NUNS IN THE CHURCH OF ENGLAND.

Most readers of English history are familiar with the abominable revelations of monastic life in this country in the reign of Henry VIII., and few movements would more thoroughly rouse the indignation of the people than their restoration. Let it then be clearly understood that the re-establishment of the monastic system in England is one branch of the so-called "Catholic revival."

"There were once a great many monks in England, and noble

monasteries and sisterhoods were scattered over the land. You may see their ruins amongst us even now. . . . Times are changed, and the monks have passed away, with their frequent hours of prayer, and their alms-deeds, and their loving works of mercy ; and there have been sad days for England's Church since then. But brighter times seem dawning now. . . . It was such as these that converted England twelve hundred years ago, and established the Church among us ; and if the Church is to be, as she once was, the Church of the people, it must be chiefly through the agency of the same unworldly, self-denying missionaries. . . . There are sisterhoods in London, &c. . . . in all between twenty and thirty, and their number is steadily increasing." —*Tracts on the Church*, viii. 15, and xi. 15, 16.

"In the Church of our country, this weapon has been cast aside for three hundred years. . . . A man becometh a monk when he taketh upon him monastic vows before the altar and the priest of God. . . . A house of prayer and fasting, and entire renunciation of the world for Jesus' sake, is established in the Church of England, after a death of near four hundred years of the monastic or religious life. . . . In case any brother or sister do offend grievously, by deep and mortal sin, against the law of our holy God, and do straightway refuse altogether to perform his promise of submission to the discipline of holy penance, he doth perjure himself before God, before whose altar and upon whose cross he did solemnly promise obedience unto us, and His rule in the order. . . . He can no more remain in our holy congregation." What then ? "If ye shall be in church, or in any other assembly, and an excommunicated person do enter, ye shall straightway leave that place whereinto such an one hath entered. Ye may have no fellowship with him, unless ye would share with him his punishment."—*Ignatius's Epistle to his Disciples*.

AN ANGLICAN RITUALIST'S CURSE.

"When unrepentant and despising sinners are severed from our body, the cursing which Holy Scripture doth declare to be due to impenitence in sin shall be plainly, and in plain words, pro-

nounced in the hearing of all. We may not fear the wrath of man, of ignorant and rebellious people. God doth declare such guilty ones as cursed, in their lying down, in their rising up, in their eating and drinking, in their sleeping and waking. They shall have no ease nor rest for the soles of their feet ; they shall have trembling hearts, failing eyes, and sorrow ; their life shall hang in doubt before them : they shall fear day and night ; they shall have none assurance of life. In the morning they shall say, Would God it were even, and in the evening they shall say, Would God it were morning. This is the lot of the sinner who will not repent ; and we may not dare to shrink from declaring the cursings and maledictions of God against those who do such things.”—*Ignatius's Epistle.*

It is not many years since a miller in Antrim, one of the most Protestant counties in Ireland, obtained damages from a Romish priest for the injury sustained in his worldly business in consequence of his having been cursed “in the hearing of all.” None would speak to him if they met him on the road, and no one would buy from him or sell to him in fair or market. It is evident that with a little practice the Anglican monk would not be far behind the Romish priest in the apostolic grace of cursing.

THE WORSHIP OF IMAGES.

Father Ignatius, in chapter VII. of his Epistle on the Second Commandment, boldly avows : “But this we do confess, and gladly also, first, that we use holy images in Divine service ; *and secondly, that we do with reverence worship the same.*” (The italics are in the text.) “We do bow before the image of our Lady and our Mother. . . . The image represents Mary unto us ; we worship the image for Mary's sake, and Mary for Jesus' sake.” The old Romish explanation of different kinds of worship is given. Let it, however, be noted, and no explanation can do away with the simple acknowledgment, or rather with the idolatrous boast, that in expounding the Second Commandment, which distinctly forbids the making and using of any graven image, or the likeness of any thing in heaven above or in the earth beneath, an

Anglican monk "gladly confesses" that he uses a holy image in the Divine service, and does "with reverence worship the same."

THE SANCTITY OF THE SABBATH.

"Innocent recreations, then, upon the Lord's-day are not unlawful, so long as no religious duty is neglected."—*Comp. to Prayer-Book*, p. 29.

PROCESSIONS.

Ritualists evidently attach great importance to the introduction of this part of Popish worship into the Protestant churches of this country. To none of their idolatrous innovations is the Protestant feeling of the people more thoroughly opposed; and, notwithstanding, we are told they are making visible progress. Certainly, in a large number of the recent Christmas services of the Ritualist churches, they seem to have formed a part.

"The following," taken from the "Companion to the Prayer-Book," p. 26, "is the order of the Rogation and other processions, according to ancient precedent:—

"Verger, with staff surmounted by the image of the
 Patron Saint.
 Churchwardens.
 Incense. Cross-Bearer. Incense.
 Choristers.
 Lay Clerks.
 Chorister with banner.
 Chorister with banner. Deacons. Chorister with banner.
 Priest.
 Lay Clerk with banner."
 &c., &c.
 (*The dignitaries are omitted.*)

"On entering the chancel, the two first boys should pause and bow reverently before the altar, and then defile to their places, right and left, and so with the rest. When the procession cannot take place out of doors, it should proceed round the interior

of the church, or up the middle aisle, if it be a very small edifice." With such a procession the writer saw the service commenced in one of the Established churches in this town, on last Christmas eve.

The following subjects are recommended in the "Directorium Anglicanum" for banners:—

1st, The Banner of the Cross.

2d, A figure of the Patron Saint of the Church.

3d, A figure of Our Blessed Lady, either bearing her Holy Child in her lap, or represented as crowned in glory.

4th, The banner of our blessed Lord and Saviour. The processional cross should be made of brass, and should be borne before the procession to the altar at high celebration every Sunday. On special festivals and particular occasions it will likewise be carried at the head of the procession before evensong. Custom likewise sanctions its use at burials, and upon other occasions.

THE MIXED CHALICE.

By the mixed chalice is understood the introduction of the Popish practice of mixing a few drops of water with the wine, to represent the blood and water which flowed from our Lord's side when pierced by the centurion's spear. If this be so, and if Romanists stand upon the literal words of our Lord, he should have said, "This is my blood and water." However, we come to the facts.

In a recent visitation of his diocese, the Bishop of Exeter, whose High Church proclivities are well understood, is reported to have said—"I am told there are those who mix water in the wine which is given in this blessed sacrament. . . . I do not wish to know who they are. I readily believe it was not done carelessly; but still I am bound to say it was not done without some presumptuous disregard to what they must have known to be their duty."

To this the Rev. Dr Littledale replied in a letter to his lordship, published as a pamphlet, in which he says—"During the

time that I have been in holy orders, I have celebrated the blessed Eucharist more than seven hundred times. On every one of these occasions, save three, I have done so with the mixed chalice. . . . Besides, I have, when assisting other celebrants, ministered water in the chalice at least two hundred times more. Therefore, if your lordship's view of the matter is to be accepted, I have been proved deliberately unfaithful to my ordination vows nearly a thousand times." He closes the pamphlet by declaring his determination to persevere in a usage which he asserts to be "obviously permissible, possibly obligatory, certainly apostolical, and more than presumably divine."

ROSARIES, OR BEADS, TO HELP DEVOTION.

The following extracts are taken from a publication by the Rev. Charles Walker, entitled, "The Rosary of the Holy Name of Jesus, to which is added, the Rosary of the Passion of our Lord, set forth for the use of faithful members of the English Church." 1865.

In the introduction it says, "The Rosary is a form of devotion which has always been popular in the Western Church. . . . The Rosary most commonly in use among the faithful of the Roman communion, called the Rosary of our Lady, or of the Incarnation, is commonly ascribed to St Dominic. . . . There is no reason why an adaptation of it, not open to the objections which may attach to the Latin form, should not be acceptable to many devout English Churchmen, more especially invalids." He then gives two quotations from Dr Pusey, "touching the use of Rosaries in general," one of which we here subjoin. Speaking of the Actual Rosary or Beads, by the help of which these prayers are wont to be offered, he writes—"What a strange ground of offence it were if any (in order the better to collect his thoughts, amid weariness of the brain or dimness of the mind, or any other infirmity of soul or body which disabled him from praying collectedly) were to use a mechanical help, which, since we have bodies as well as souls, might aid him to fix his mind." We are also

informed that "an adapted Rosary, similar in principle to those here given, has long been in use in the Benedictine Monastery at Norwich."

A very few sentences from the directions given will suffice. "Pause and reflect on this mystery. Then say ten times, slowly and reverently, at the lesser beads. . . ." &c. Part II. Pause and reflect. Ten times. Once. Pause and reflect. Ten times. Once ; and so on, repeated four times, ending with a collect and a prayer for the dead.

In the second form, "The Passion of our Lord," we are instructed:—"FIRST DECADE. Say at the larger bead 'Our Father' once, and then ten times at the lesser beads this salutation," &c. There are five decades, a collect, and a prayer for the dead.

We have then the same Rosary applied for the souls of the faithful departed.

"In each decade let the salutation, 'Hail, most sweet Lord,' be said once at the greater bead ; and for the lesser beads let the following be said ten times :—Grant them, (him or her,) O Lord, eternal rest, and let light perpetual shine upon them." At the end are three collects, to be said, one, "for all the faithful ;" the second "for a particular person," and the third "for your parents, if dead."

So much for the Rosaries, "compiled from Catholic originals," and recommended for adoption in the Protestant Church of England.

COMMUNION OF THE SICK.

(From the Liturgy of the Anglican Church.)

"Celebration in private rooms should be avoided as much as possible. For this purpose it is well to have the blessed Sacrament reserved in the church, (where this may be done,) but especially in collegiate and monastic chapels, where it should always be reserved. The priest should, on due notice being given, carry it from thence in the pyx (in both kinds, of course) to the sick man's house. In this function the priest has over his cassock a rochet and white stole, and the biretta on his head. He will, if possible, be preceded by two or three acolytes, carrying one or

more lights and a violet stole for the priest, (in case he has to hear a confession,) also the houselling cloth and the holy oil stock. The foremost acolyte should have a bell to warn the people to do due reverence to the holy Body and Blood of their Lord. The priest carries the blessed Sacrament either in a monstrance ; (for reservation in both kinds,) or he will convey it in the chalice, the holy Body being placed previously therein by him, soaked in a few drops of the precious Blood, the chalice being covered with a white veil and burse, with a corporal folded inside. The portable altar, whereon to spread the corporal, should be carried by the deacon, who also bears the book. A communion spoon should be carried by the priest. The priest should begin with the Collect appointed, omitting the prayer for the whole state of Christ's Church, the Exhortation, and Gloria in Excelsis, as well as the Canon. Should, however, the blessed Sacrament not be reserved, the priest will take with him the proper vestments for a celebration, as will also the deacon ; also the acolytes will bear the cruets, &c., with the portable altar slab and violet stole. In both cases a crucifix and two candlesticks will also be taken to the sick person's house."

It will be noted that there are here certain instructions about reserving the blessed Sacrament. In the Twenty-Eighth Article it is very plainly declared that the Sacrament "was *not* by Christ's ordinance reserved." A legal quibble or a Jesuitical subterfuge or evasion may escape any legal penalties for adopting the course recommended, but no honest Protestant mind, accustomed to act on the principles of common sense and legitimate interpretation, can deny that it is opposed to "the true, usual, and literal meaning" of the Article, and thus to "the true doctrine of the Church of England."

CAUTELS AND DIRECTIONS.

(From the "Directorium Anglicanum," third edition.)

"Cautels of the Mass." Here follow directions and cautels to be observed by the presbyter wishing to celebrate divine service,

(Divina.) The celebration of the Eucharist being *the* divine service of the Church.

“The second cautel is—that he must not think, but know for certain, that he has the appointed matter, that is, wheaten bread, and wine mixed with a modicum of water. . . . The priest himself ought not to taste it. Let him pour a drop upon his hand, rub it with his finger, and smell it, so that he may be the more certified.” This cautel is, no doubt, to guard against the priest breaking his fast by tasting the wine. “The fifth cautel is—that whilst he communicates he should never take the chalice at one draught, lest by reason of the impetus (of the wine against his fauces) he should unavoidably cough, but twice or thrice; he should take it warily, that no impediment occur.” “The seventh cautel is—that before mass the priest do not wash his mouth or teeth, but only his lips from without, with his mouth closed, as he has need, lest perchance he should intermingle the taste of water with his saliva. After mass, also, he should beware of expectoration as much as possible, until he shall have eaten and drunken, lest by chance anything shall have remained between his teeth or in his fauces, which by expectorating he might eject.”

Next follow “Cautels to be observed, as to what is to be done in regard to defect or accident which may possibly arise in the mass, and especially in regard to the consecration of the Eucharist.”

“First, What is to be done if a priest faints?” “Also, if the priest, after the consecration, call to mind that he is not fasting, or has committed some sin.” “Also, if a fly or spider, or any such thing, should fall into the chalice before consecration, or even if he shall apprehend that poison hath been put in, the wine which is in the chalice ought to be poured out, and the chalice ought to be washed, and other wine, with water, put therein, to be consecrated. But if any of these (contingencies) befall after the consecration, the fly or spider, or such like thing, should be warily taken, (with a perforated spoon—there should always be one on the credence,) oftentimes diligently washed

between the fingers, and should then be burned, and the ablu-
tion, together with the burnt ashes, must be put in the piscina.
But the poison ought by no means to be taken, but such blood,
with which poison has been mingled, should be reserved in a
comely vessel together with the relics."

Some curious points for inquiry here present themselves, sug-
gested by the presence of the poison. How can there be poison,
or how could it do any harm, even though we did drink it, if it
had before been changed into the body and blood, and the soul
and Godhead of the Lord Jesus Christ? And, secondly, Is
there no danger to Christ from the presence of the poison? It
is now mingled not only with His body and blood, but also with
His soul and Godhead. If Christ was crucified by the Jews,
may He not be put to death a second time by being poisoned by
the priest? He certainly could not take poison when on earth
with safety to His body; and now we are told by His infallible
Church that He is present on the altar, the same body that was
born of Mary, and that was crucified on Calvary, verily and
indeed, and through every atom of that flesh and every drop of
the blood of His whole system there is deadly poison mixed by
a careless or a designing priest. How can Christ live? He
cannot. The whole College of Cardinals and Ritualists cannot
deny it. They may throw dust into the eyes of the people, and
seek by metaphysical subtleties to deceive mankind, but they
will not succeed in the face of practical common sense; either
the doctrine is absurd and untrue, or Christ the risen Redeemer
is poisoned.

Again: "If the Eucharist hath fallen to the ground, the place
where it lay must be scraped and fire kindled thereon, and the
ashes reserved beside the altar."

"Also, if by negligence any of the blood be spilled upon a
table fixed to the floor, the priest must take up the drop with
his tongue, and the place of the table must be scraped and the
shavings burned with fire, and the ashes reserved with the relics
beside the altar; and he to whom this has befallen must do pen-
ance forty days.

“But if the chalice have dropped upon the altar, the drop must be sucked up, and the priest must do penance for three days.

“But if the drop have penetrated through the linen cloth to the second linen cloth, he must do penance for four days. If to the third, nine days. If the drop of blood have penetrated to the fourth cloth, he must do penance for twenty days, and the priest or the deacon must wash the linen coverings (the parts of the linen coverings which the Sacrament has touched are to be washed over a chalice three times, with fresh water each time) three times over a chalice, and the ablution is to be reserved with the relics.”

“Also, if any one by any accident of the throat vomit up the Eucharist, the vomit ought to be burned, and the ashes ought to be reserved near the altar. And if it shall be a cleric, monk, presbyter, or deacon, he must do penance for forty days, a bishop seventy days, a laic thirty.”

“But if he vomits from infirmity, he must do penance for five days.”

“But who does not keep the Sacrament well, (*i.e.*, the reserved Sacrament,) so that a mouse or other animal devoured it, he must do penance forty days.”

“But whoever hath lost it, or if part thereof hath fallen and cannot be found, he must do penance thirty days. That priest is worthy of the same penance by whose negligence the consecrated Hosts have become corrupted.”—Pp. 105–114.

In looking into the foregoing, one is at a loss whether most to be appalled at their blasphemy or to be amused at their absurdity, impossibility, and complete opposition to the sacred Scriptures. If it is necessary that there should be infallibility vouchsafed to the Church to preserve her from error, should there not equally be grace given to the Church that God's infallible priest, whilst offering the one sacrifice and adoring his God, should not by inadvertence or intention poison Him? How can any man mix up poison with the body and blood, and soul and divinity of the Lord Jesus Christ? How can infallible

exponents of God's truth admit that their God, the very body and blood and divinity of the Saviour, can become corrupted? The Scriptures declare that He whom God raised up "saw no corruption." The idea of a man "vomiting" his God, losing his God and not knowing where to find Him, and suffering "a mouse or other animal to devour" his God, is blasphemy too horrible to contemplate.

LITANY OF THE MOST HOLY SACRAMENT.

EXTRACTS FROM "THE LITTLE PRAYER-BOOK."

<p>"Living Bread that camest down from heaven, Hidden God and Saviour, Bread of fatness and Royal Dainties, Perpetual Sacrifice, Pure Oblation, Hidden Manna, Supernatural Bread, Word made Flesh dwelling in us, Mystery of Faith, Most high and adorable Sacrament, Most holy of all Sacrifices, True Propitiation for the living and the dead, Tremendous life-giving Sacrament. Bread made Flesh by the Omnipotence of the Word, Unbloody Sacrifice,"</p>	<p>} Have mercy upon us.</p>
<p>&c. &c. &c.</p>	

"This Litany," we are informed in the "Altar Manual," "may be used either before or after Holy Communion, or by those who are present without communicating."

SALUTATIONS OF OUR SAVIOUR'S FIVE WOUNDS.

(From "The Little Prayer-Book.")

"1. Hail Wound of the Right Hand of my crucified Lord Jesus Christ! Shield me, O Lord, and save me with Thy Right Hand, and let it smite Satan, my enemy.

"2. Hail blessed Wound of the Left Hand of my Saviour Jesus Christ! O Lord, with Thy mighty Hand and stretched out Arm deliver me from them that persecute me.

"3. Hail Gracious Wound of the Right Foot of Jesus the spot-

less Lamb of God! Order, O Lord, my steps in Thy Law and in the Works of Thy Commandments.

“4. Hail Sacred Wound of the Left Foot of Jesus! Draw my feet, O Lord, out of the net that mine enemies have laid about me.

“5. Hail Holy Wound of the Side and Heart of my Lord, flowing with Blood and Water! Cleanse my heart with that most pure Blood and life-giving Water, that I may be found worthy, O my God, to behold Thee, whom the pure in heart alone shall see, for ever and ever. Amen.”

THE CONSUMPTION AND ABLUTIONS.

The law laid down in the Prayer-Book is to this effect:—
“And if any of the bread and wine remain . . . of that which was consecrated, it shall not be carried out of the church; but the priest and such other of the communicants as he shall then call unto him, shall, immediately after the blessing, reverently eat and drink the same.”

The following is the Ritual rule, as laid down in the “Directorium Anglicanum,” p. 104. “Having uncovered the chalice and paten, he (*i. e.*, the celebrant) genuflects and partakes of what remains on the paten or on the corporal, and then wiping the paten with the purificator, and laying it on the corporal, drinks off the remainder of the Sacrament of the Blood. He then takes the chalice to the epistle corner, and having placed it on the altar, holding it with his left hand, he receives from the clerk a little wine (poured with the right hand) from the wine-cruet in the chalice. He takes care that any particles of the Blessed Body and Blood which may have adhered to his fingers be reverently removed over the cup. The acolyte then pours wine and water over the celebrant’s fingers into the chalice, the contents of which the celebrant drinks. . . . After which, the chalice should be again rinsed with water only, which the celebrant likewise drinks. Then taking the purificator, he wipes both chalice, paten, his fingers, and if need be, his lips with it. He then folds the corporal, takes with the left hand the burse,

and places the corporal in it with his right. He places the paten on the chalice, between which he puts the purificator, over this the silk veil, and upon this the burse, as at first. He then takes the chalice in his left hand, and puts his right on the burse. Descending with it to the sanctuary door, preceded by the server, he makes an humble adoration. He then returns to the vestry, reciting the *Benedicite*. He takes off his vestments and folds them, or has them folded, and goes back to the church to complete his thanksgiving."

INCENSE.

Dr Littledale, in his "Essay on Incense," says:—"Amongst the various restorations of ceremonial worship in the Church of England which have marked the last few years, none appears to have excited more observation, or provoked more unfriendly comment, than the use of incense in Divine worship;" and after a very elaborate mystification on the subject, in comparing the use of incense with that of hymns, he concludes:—"With the mass of evidence and authority which it has on its side from Scripture, primitive Christian, and later English use, and its profound significance as a piece of religious symbolism, it shows a still clearer claim to general revival amongst us; and fitly so, as in ancient times, at the matins and evensong of festivals, at funerals, and above all, at the mystical oblation of the Holy Eucharist." "The Companion to the Prayer-Book" teaches that "we have Scriptural, Primitive, and Anglican grounds for using incense in the Divine service."

The directions for its use at high celebration are thus given in the "Directorium Anglicanum," pp. 92-94:—

"The priest, deacon, and sub-deacon being vested, the blessing of the incense to be used in the procession takes place immediately before leaving the sacristy. The celebrant receives the spoon from the deacon, who says, 'Be pleased, reverend father, to give a blessing;' he then takes incense from the *navicula*, or incense boat, (held by the deacon, who receives it from the thurifer,) and puts it on the burning charcoal, in three several

portions, each time sprinkling it in the form of a cross. Then, in accordance with the deacon's prayer, he blesses the incense with his right hand, saying, 'Be thou blessed by Him in whose honour thou art to be burned.' The thurible is held by the thurifer whilst the incense is put in. The procession then moves into the aisle in the following order:—

"1. Thurifer, with thurible smoking, preceded by the Cross-bearer.

"2. Acolytes. (In the West a lighted torch is carried in the outside hand.)

"3. Clergy, two and two in reverse order; the part nearest the Celebrant being the place of honour.

"4. Procession of Celebrant.

"Sub-deacon and Deacon.

"The Celebrant.

"The Celebrant, standing before the midst of the Altar, turns round by his right, and then with his side to the Altar, puts incense into the thurible, the Deacon ministering the spoon and holding the boat as before. The priest then blesses (*secreto*) the incense with the words already mentioned. He then receives the thurible from the Deacon and incenses the midst of the Altar and the two corners. The Celebrant himself is then incensed by the Deacon. After the Introit the priest again incenses the Altar. The next incensing takes place before the Gospel—the midst of the Altar is alone incensed by the Deacon—the *lectern* from which the Gospel is read is never incensed.

"When the oblations are placed upon the Altar they are incensed by the Celebrant, who is afterwards incensed by the Deacon. An acolyte then incenses the choir. The next and last incensing takes place (in the West) after the consecration. When the consecration and adoration of the Sacred Body are over, the Deacon rises and removes the pall from the chalice; and after the consecration and adoration of the Precious Blood he replaces it—the chief assistant having incensed the Body and Blood of our Lord."

THE ALTAR FURNITURE, VESTMENTS, &c.

In the opening of the "Directorium Anglicanum" we have the following Latin quotation, placed so as to form the text, the subject being "The Celebration of the Holy Eucharist":—"Vidi civitatum Sanctam Jerusalem novem descendentem de caelo paratam sicut sponsam ornatam viro suo." The English of which is, "I saw the Holy City, New Jerusalem, descending from heaven as a bride prepared, adorned for her husband." Now what is this? It is just the sacrifice of the mass performed according to full Ritualistic ceremonial, that is to say, according to all the gorgeous and idolatrous forms and rites adopted by Rome from paganism.

For this service there is required,

An altar; the credence, a small side-table for the reception of the elements previous to their oblation; the piscina, a stone basin with an orifice and drain to carry away the water which has been used at the washing of the priest's hands in accordance with Psalm xxvi. 6, and for rinsing the chalice *after the purification*, and is one of the appurtenances of an altar which in ancient times was never dispensed with; the aumbrye or locker, for the preservation of the sacred vessels; the sedilia, three seats for the priest, gospeller, and epistler, after the celebration; the paten; the chalice, in which there are four parts, the foot, the stem, the knop, and the bowl; the cruets or flagons; the burse, for containing the corporal and pall; the offertory basin; the altar cross is a metal cross with a foot to it—usually it is between two and three feet high—it is often jewelled, and not unfrequently has upon it an engraved representation, in *alto-relievo*, of our Lord's Passion; two altar lights; altar candlesticks.

Under the heading of Vestments we have for all connected with the Church down to choristers; the cassock and college cap. The Eucharistic vestments: the amice, the alb, the girdle, the stole, the maniple, the chasuble. The special vestments for the assistant ministers of the altar are: the dalmatic and the tunic.

Besides these we have : the mitre, the gloves, the sandals, the pastoral staff, the ring, the crozier, and the pall. For the daily service : the surplice and academical hood, the tippet, the biretta and the amyss, which may be worn instead of the hood and tippet. For processions and funerals : the cope and the biretta.

In addition to the foregoing, the "Ritual of the Anglican Liturgy" supplies others necessary for various parts of the service. The holy font, garments of black serge, the baptismal robe of white linen, a good-sized shell for affusion, reredos, behind the altar, of wood, stone, or damask cloth embroidered, as may be ; super-altar ; retable, on which are placed the six candlesticks on either side of the cross or crucifix, and additional tapers on festivals as may be required ; tabernacle, for the blessed Sacrament ; altar slab, ciborium, communion spoon, (with a perforated cross to fish the flies or spiders out of the blood ;) monstrance, to hold the pyx with the blessed Sacrament, and the crystal phial with the precious blood ; missal or service-book, book-rest ; baldachin, a canopy over the altar ; altar vestments consisting of two parts, frontal and super-frontal ; altar cover, chalice veil, fair linen cloth, with five plain crosses worked in the centre and corners ; corporal of fine linen, to have five plain crosses worked in white in the centre and corners, to be folded in nine parts with cross inside ; palla, with a plain cross in the centre, and no other embroidery on it ; purificators of fine linen, with five plain crosses in centre and corners, and folded in four lengthways ; maniple of fine linen, with five crosses and fringed ends ; communion cloth, with four crosses in corners, ends may be embroidered ; credence cloth of linen, with four crosses, borders may be embroidered ; lavacrum, bread canister, thurible, incense boat, knife, lavabo towel, pax, holy water vat ; altar bell, small, sweet-toned, and suitably ornamented ; pome, hollow ball of silver or other metal filled with hot water, and in winter placed on the altar to prevent the priest's hands becoming numb with cold ; processional cross, may be of metal or wood ; should be seven or eight feet high, and gilt or otherwise ornamented.

We have now presented what most would consider an ample

supply of church millinery, &c., for the simple service of the Christian Church. But the Ritualistic wardrobe is not yet complete. Definite arrangements and instructions are made and given AS TO COLOUR.

The Anglican Ritual, already referred to, says :—"The following order should be observed in the use of vestments both of the clergy and of the altar :—

"*White*.—From first Vespers of Christmas to the octave of Epiphany inclusive, on Maunday Thursday, from first Vespers of Easter to the Vigil of Pentecost, on Trinity Sunday, Corpus Christi and its octave, feast of Purification and Annunciation, S. John Baptist, All-angels, All-saints, on all feasts of our Lady, feasts of Confessors, and the Dedication and Consecration of the Church.

"*Red*.—Vigil of Pentecost to the eve of Trinity Sunday, Holy Innocents, Feast of S. Stephen, and all feasts of martyrs.

"*Violet*.—Advent Sunday to Christmas eve, Ash Wednesday to Easter eve, Ember days, (except in octave of Pentecost.)

"*Green*.—Ordinary Sundays, and all ferial days.

"*Black*.—Good-Friday, and when mass for the dead is said.

"*Yellow or Gold* may be used in lieu of white on feasts of confessors.

"*Blue*.—Also in lieu of white on feasts of our Lady.

"Gold may be used for all festivals when red and white may not be had.

"The vestments used at the celebration of the holy Eucharist should be of the same colour as the frontal of the altar. The super-frontal may always be red."

We have thus, without reckoning the varieties in colour, upwards of seventy different articles in altar furniture and vestments required for New Testament worship. Ritualists boast of their Church as apostolic; will any man be bold enough to say that details such as are given in these pages were used by the apostles, or even thought of in the worship of New Testament Churches? The advocates of the system make large pretensions to learning, and take no pains to disguise their contempt for those who advocate what they are pleased to designate Puritan

notions and modes of worship. If learning means the art of mystifying a subject, of perplexing the public, and of making words mean exactly the opposite of that which they express, they have certainly had few equals in the history of controversy. None will deny their scholarly attainments and extensive research. It is a pity they have not shown more common sense in the use of their gifts. Let the following example illustrate our meaning. With reference to the Scripture argument for all this gorgeous church-millinery in the service of the Almighty, Dr Lee says: "Nor is there wanting an indication that the apostles themselves assumed a ministerial vestment. In writing from Rome to St Timothy, the first Bishop of Ephesus, St Paul requests that the cloak which he left at Troas, and especially the parchments, may be brought to him. In all probability the former was the sacrificial vestment, while the latter was possibly the authorised liturgy or form for celebrating the holy Eucharist then in vogue, or probably the groundwork of certain of the early liturgies at that period in process of arrangement."—*Beauty of Holiness*, p. 34. Seeing that the Head of the Church has made the clergy the guardians and unerring expositors of the Scriptures, one is surprised at the uncertainty, or modesty, or both, with which the Rev. Doctor interprets this Scripture incident. "In all probability," "possibly," "probably!" Are we to take this as a specimen of the Church's infallible interpretation of the Word of God? For our part, we believe John Bright might, with just as much Scripture warrant and common sense, assert that the cloak was a Quaker garb, and the parchment a new reform bill. At all events, whatever they were, they could not have been in the least essential to the service of the Most High, for the full and proper performance of New Testament worship, or Paul would not have left them behind.

We had intended to have touched upon several other points, but the limits originally marked out for these extracts having been already so far exceeded, we must hasten to a close. We cannot do so, however, without first submitting a few samples from

THE HYMNALS OF RITUALISTS.

We begin with those for children and the young. In "Sacred Songs for Children of the Church in England," we have, in a "note" or preface, an explanation of the object of the publication. "These sacred songs have been composed as a means of implanting in the minds of children, through the agency of rhymes, a knowledge of the great truths of the Gospel, as set forth by the branch of Christ's Holy Catholic Church in whose bosom they were new born in holy baptism."

THE HOLY COMMUNION.



"Suffer the little children to come unto me, and forbid them not."—
S. MARK x. 14.

"See, the lights are brightly burning,
At the altar stands the priest;
He is lowly, humbly praying,
In his holy vestments drest.
Speak no idle word, nor suffer
Thoughts of lightness to arise,
For that priest of God is offering
Christ's most Holy Sacrifice.

"Hark! he reads the holy Gospel,
What the Saviour did and said;
And he prays for all the people,
For the living and the dead.
Speak no idle word, &c.

"Now that sacred prayer beginning,
See the priest enraptured stand;
Soon the spotless Flesh of Jesus
He will hold within his hand.
Speak no idle word, nor suffer
Thoughts of lightness to arise,
For that priest in fear is offering
Christ's tremendous Sacrifice.

"Those tremendous words are spoken,
In adoring wonder bow,
For the King of Glory, Jesus,
Veil'd, is on the altar now;

And with mighty fear and trembling,
 As before him Jesus lies,
 That blest priest of God is offering
 Christ's most Holy Sacrifice.

“ Angels hover round that altar,
 Though their forms we cannot see ;
 They are worshipping their Maker,
 As they did on Calvary.
 Join with them, adore your Saviour,
 As before you hid He lies ;
 Offer to the heavenly Father
 That All-holy Sacrifice.

“ It is over ! mighty wonder,
 Miracle of love divine,
 Christ has given His own Body
 In men's bosoms to recline ;
 And to be their food has deign'd,
 Coming in a lowly guise,
 And anew Himself has offer'd,
 An All-perfect Sacrifice.”

From the Little Sacrament-Book.

“ This little book is intended for the children and younger members of the English branch of Holy Church, who have opportunities given them of frequently attending the celebration of the mass.”

“ When the priest lifts up our Lord's Body, say to yourself,

“ ‘ Hail ! true Body, born of Mary,
 Spotless fruit, of Virgin's birth,
 Slain upon the † cross, and purging.
 By Thy pains the sins of earth :
 Hear us, merciful and mild
 Jesu, holy Mary's Child.’

“ At the elevation of our Lord's Precious Blood, say to yourself,

“ ‘ Hail, true chalice of salvation,
 Hail, sweet Blood once shed for me ;
 Save me in this life's temptation,
 And from endless misery.

Down in adoration falling,
 Lo the Sacrament we hail,
 Types and shadows have their ending,
 Newer rites of grace prevail,
 Faith for all defects supplying,
 Where the feeble senses fail.' ”

“ Jesus, sweetest Saviour,
 On Thine altar-throne
 Thou art really present,
 Worshipp'd by Thine own.”

Hymns for Schools, Missions, and Bible-Classes.

The first is entitled, “The Four great Truths which every Christian must know and believe.” These are, the Unity and Being of God, the Trinity, the Incarnation, and the happiness of the righteous and the misery of the wicked hereafter. Each verse ends with these lines :—

“ All this, and all the Church doth teach,
 My God, I do believe !
 For Thou hast bid us hear the Church,
 And Thou canst not deceive.”

THE BLESSED SACRAMENT.

“ Word made Flesh ! His word transmuted
 Bread to Flesh, and wine to Blood,
 Though each sense the change disputed,
 Nor discern'd the unearthly food ;
 In the true heart, deeply rooted,
 Faith adores her Present God.”

This is clearly more than the real presence. Stript of metaphysical subtleties, it is unmistakably the doctrine of transubstantiation, bread transmuted to flesh, and wine to blood. Again—

“ Oh, see ! within a creature's hand,
 The vast Creator deigns to be,
 Reposing infant-like, as though
 On Joseph's arm or Mary's knee.
 Sweet Sacrament, we Thee adore !
 Oh, make us love Thee more and more.

“The Body, Soul, and Godhead all !
 Oh, mystery of love divine !
 I cannot compass all I have,
 For all Thou hast and art are mine.
 Sweet Sacrament,” &c.

THE HOLY CROSS.

“ Sign, to martyrs strength and refuge ;
 Sign, to saints so dear ;
 Sign, by evil men detested ;
 Sign, which devils fear ;—
 Hail the sign, all signs excelling ;
 Hail the sign, all ills dispelling :
 Hail the sign, hell’s power quelling ;—
 Cross of Christ, all hail ! ”

THE TRUE CATHOLIC FAITH.

“ I am a faithful Catholic,
 I love my holy Faith ;
 I will be true to Holy Church,
 And faithful unto death.

“ I love His altar, where I kneel,
 My Jesus to adore ;
 I love His Virgin Mother pure,
 Oh, may I love them more.

“ I love the saints of olden times,
 The places where they dwelt ;
 I love to pray as saints have pray’d,
 And kneel where they have knelt.”

“ Faith of our fathers ! faith and prayer
 Must win our country back to thee ;
 And through the truth that comes from God,
 England shall then indeed be free.
 Faith of our fathers ! holy faith,
 We will be true to thee till death.”

From an “Altar-Book for Young Persons,” printed for the
 Confraternity of the Blessed Sacrament. 1866.

“ Word-made Flesh, true Bread He maketh
 By His Word His Flesh to be ;

Wine His Blood, which whoso taketh
Must from carnal thoughts be free ;
Faith alone, though light forsaketh,
Shows true hearts the mystery."

In the Hymnal noted a somewhat different rendering is given of this verse—

"Word-made Flesh, true bread He taketh,
This He makes true Flesh to be,
And the wine His Blood He maketh ;
What though sense no change can see !
Yet no faithful heart it shaketh,
Faith can teach the mystery.

"O Jesu, whom by power divine
Now hidden 'neath the outward sign,
We worship and adore,
Grant, when the veil away is roll'd,
With open face we may behold
Thyself for evermore. Amen."

From the "Altar Manual," "Edited by a Committee of Clergy."

AT THE CONSECRATION.



"Hail, O Flesh of Christ divine,
Hail, O sweet and ruddy wine,
Blood the cup, and Flesh the meat,
And in each is Christ complete.

"Hail, Body born of Mary,
Hail, Christ Redeemer dear ;
True man and perfect Godhead
And living Flesh are here.
Hail Thou, our true salvation,
The Way, the Life, art Thou ;
With Thy right hand of power
Save us from evil now.

"Hail, Blood of Christ, in heaven
The chalice of the blest,
The water of redemption
To cleanse the sinful breast.
Hail, Blood and saving water,
That from the wounded side
Of Christ, our dear Redeemer,
Flow'd for us when He died.

"Purest is this Bread, and holy,
It is Thou, Christ Jesus, lowly ;
Sacrament, Flesh, Food that satest,
Of all blessings chief and greatest.

"Hail, O mode of Godhead's presence,
Bond that joinest to God's essence,
Whoso sees Thee and believeth,
Joy within his heart conceiveth.

"God and man, mere bread in seeming,
Thou art here, my King, redeeming,
Who upon the rood-tree bleeding,
Hangedst faint, yet interceding."

From the "Divine Liturgy."

"Wondrous truth, by Christians learned,
Bread into His Flesh is turned,
Into precious Blood the wine;
Sight hath fail'd, nor thought conceiveth,
But a dauntless faith believeth,
Resting on a power divine."

From the Hymnal noted.

THE HOLY EUCHARIST.

"Hail, Thou living Bread from heaven !
Sacrament of awful might !
I adore Thee, I adore Thee,
Every moment, day and night. .

"Prostrate I adore Thee, Deity unseen,
Who Thy glory hidest 'neath these shadows mean.

"Which done—Himself entire,
The true, Incarnate God,
Alike on each, alike on all,
His sacred hands bestow'd.

"He gave His Flesh, He gave
His precious Blood, and said,
'Receive,' and 'drink ye all of this,'
For your salvation shed.

"Thus did the Lord appoint
This sacrifice sublime,
And made His priests its ministers
Through all the bounds of time.

“Farewell to types! Henceforth
 We feed on angels' food;
 The guilty slave—oh, wonder!—eats
 The Body of his God.

“Wondrous gift!—the Word who moulded
 All things by His might divine,
 Bread to be His Body maketh,
 And His very Blood the wine;
 What though sense no change perceives,
 Faith admires, adores, believes.”

From “The Little Office Book.”

THE CHURCH.

“Hers alone the hands of healing,
 The bread of life, the absolving key.

“Come to the Church of God,
 The house wherein is laid,
 The blooming mystic rod,
 For which the prophets pray'd.
 Her priests have power divine,
 To feed the chosen flock,
 By apostolic line
 Link'd to St Peter's rock.

“Her daily Sacrifice,
 On holy altars spread,
 Ascendeth to the skies
 For the living and the dead.

“Her fair monastic band,
 In robes of purest white,
 Shine on the darken'd land
 A lamp of quenchless light.

“Virgin Mother! Mary blest!
 By the joys that fill thy breast,
 Pray for us, that we may prove
 Worthy of the Saviour's love.”

From the “Hymns for the Use of St Mary Magdalene, Munster Square.”

“Word-made Flesh! Thine own word spoken
 Maketh bread Thy Flesh to be;
 Wine the Blood of Christ becometh,
 Though no outward change we see.”

From these and many more extracts from the hymnals of Ritualists it is clear that, however they may endeavour to perplex and impose upon a Protestant public by subtleties and theories about a real presence different from the doctrine of transubstantiation, when they come to speak the language of their hearts in their praises before God there is no difference.

“Bread to be His Body maketh,
And his very Blood the wine.”

The extracts have been confined principally to the Eucharist, because on the Romish view of this sacrifice the whole controversy is made to depend.

CHAPTER V.

RITUALISM IN PRACTICE, AS DESCRIBED IN THE HOUSE OF LORDS
BY THE MARQUIS OF WESTMEATH AND LORD EBURY, TAKEN
FROM THE “TIMES,” JUNE 17TH, 1865.

It is usual with many, when a statement is made on a disputed subject, to weaken its force by impeaching the character or motives of the person who makes it. Thus, one is cried down as “a fast parson,” who neglects his parish; another, as “a Puritan in disguise,” who should leave the Church if he is not satisfied; a third, as “a political dissenter,” whose creed is mainly the overthrow of the Establishment; a fourth, a fanatical ranter, whose proper vestment would be a strait waistcoat, and his most fitting conventicle a lunatic asylum; all, we are told, are alike the enemies of the Church, and no attention should be paid to what they may say. There is no doubt that thus these pages will be put aside by some. “He is a Nonconformist, and what has he got to do with Church matters?” We shall give our reply to this by and by. In the meantime, let us hear what the venerable Marquis of Westmeath has to say on “the present Catholic revival.”

“He himself had attended the Church of St Matthias, at

Stoke-Newington, on Whitsunday ; and on his return home he made a note of what he had seen and heard there. The part of the morning service which he was enabled to hear, and the Psalms, were intoned very unintelligibly to the Gregorian music. After the morning service there was a long pause, during which the bell tolled. A youth came forward with a lighted taper, made a low bow at one extremity of the table and lit a candle, and then ceremoniously went round to the other end of the table, made an obeisance, and lit the other candle. The table appeared to be covered with a crimson embroidered table-cloth, upon which stood a large black cross on a black ground, and several vases of flowers were on the table. The two clergymen who read the lessons and the morning prayers had a red strap over their shoulders, with apparently a brass cross at the end. The two clergymen, and a younger one, and the choristers, who were very numerous, had now assembled at one side of the chancel, apparently for the purpose of making a procession down the centre of the church, which they proceeded to do, singing a hymn. In the centre of the procession was a man carrying a large brass cross elevated. The three clergymen had crimson coloured garments, reaching very low down on their persons, ornamented with gold or gilt lace. This procession differed in nothing that he could perceive from the ceremonial processions usually met with in the streets of Roman Catholic towns on the exhibition of the Host. The three principal performers now separated from the rest and went towards the communion table, and there remained with their backs to the congregation until a youth brought forward a plated or tin pot, from which he threw clouds of incense. The principal then turned round and pulled up some part of the machine, thereby obscuring the whole chancel from view by the clouds of smoke that arose from it ; then turning round to the table, he incensed every part of it, and everything upon it, as well as the book in the hands of the other individual who read the Gospel after it had been incensed. They then went on intoning the Ten Commandments ; and it was only by hearing occasionally a word in

the responses that he knew what part of the service was being performed. During the whole of this time, the little boy kept swinging about the incense pot interminably. At the end of this, one of the clerical performers, having put off his red costume, went into the pulpit with the white surplice on, having the red strap over it. A part of his doctrine was, that the red costume which his companion wore represented the tongues of fire that appeared upon the apostles,—red being, according to him, the colour of fire; but, in his humble opinion, the vestment in question better accorded with the scarlet drapery of the woman in the Book of Revelation.”

The Marquis then read an account of the same performance, by “another eye-witness,” and stated that “he had the evidence of some eight or nine respectable witnesses, who had been present at scenes which their lordships would have some difficulty in believing could have been enacted in Protestant Churches.” He referred to certain hymnals which, “he understood, had a circulation of a million of copies, and were said to be in use in several cathedrals and a large number of parish churches, containing doctrines of the Roman Catholic Church insidiously introduced into them—a circumstance which it was the duty of the prelates to deal with at once.”

The Bishop of London followed, and in his speech, in allusion to a reference to the practice of Confession by the Marquis of Westmeath, said,—“The particular instance to which the noble marquis had referred, appeared to show nothing more than that the clergyman referred to was accustomed to listen to such matters as his parishioners chose to divulge to him.”

Lord Ebury spoke next, and said,—“It could not, however, be any longer denied that the great increase in those practices to which he (the Marquis) referred, was causing a deep feeling of disquietude among the Protestant portion of our fellow-countrymen, and that the public discussion of the subject could no longer be adjourned. . . . What was it that they complained of? They saw, in a Church whose confessors and martyrs suffered to establish it in the utmost purity of doctrine and sim-

plicity of ritual, the following doctrines taught and practices followed:—Transubstantiation, in all but the name; auricular confession, penance, priestly absolution, prayers for the dead, ornamental vestments, emblematic banners, and processions, crucifixes, incense, candles lighted in broad daylight, and an exaggerated amount of music in the service. He might perhaps be asked, If things were in such a state, what was the remedy he had to propose? He confessed that, in a house where her Majesty's Government was so largely and ably represented, and where almost the entire bench of bishops had seats, it would be hardly fair to put upon a private member the responsibility of finding a remedy for the dilemma in which the Church now found herself. However, in this instance he stood perfectly clear. Five years ago, he had made a motion urging their Lordships to address her Majesty for a royal commission to revise the rubrics, formularies, and canons of the Church; and upon that occasion he met with an opposition so overwhelming as to cast an air of ridicule upon his motion, and he was compelled to allow it to be negatived, without a division. The language of some of the rubrics and occasional services went far to palliate, if they did not justify, some of those practices which were so bitterly complained of. He was afraid, therefore, that they must say, that while, generally speaking, the bench was indifferent, there were some right reverend prelates who gave a tacit, and some an open countenance, to many of the practices, thus bringing the Church into troubles and dangers, both religious and political, of which it was impossible to foresee the issue." His Lordship concluded with the following emphatic words of warning, which we greatly fear are likely to be realised sooner than he anticipated:—"Well he knew, and had always been forward to admit, that these things could not be remedied all at once, in a moment; but he earnestly trusted that their Lordships did not intend to sit with folded hands, rejecting all proposals for a remedy, until this matter became the property of a popular agitation, and passed out of the domain of calm and deliberate settlement."

CHAPTER VI.

RITUALISM, A PAGANISED CHRISTIANITY. WHICH CHURCH IS APOSTOLIC, AND WHO ARE THE REAL DISSENTERS ?

RITUALISTS and Romanists boast of the apostolic character of their Church, and seem to take special pleasure in designating all other religious communities as "dissenting sects." It is proposed to indicate in this chapter a few of the manifest points of resemblance between Paganism and Romanism, or Ritualism, and to claim that, if the term "dissenters" is to be continued as the name of ecclesiastical bodies, it shall be given, not to churches holding the doctrine, worship, and discipline of the apostles, but to those who dissent therefrom, adopting the customs and rites of the heathen. There will thus be found two classes of real dissenters. The first, the Romanist, or Pagan dissenter; and the second, the Ritualist, or Popish dissenter, who holds all the distinguishing demi-pagan doctrines and ceremonies of the Papacy, dissenting merely from the supremacy of the Pope.

The demi-pagan character of their system seems to be felt by Ritualists. Dr Littledale says,—“The time has long passed away when intelligent students of Christianity felt alarm at noting points of resemblance between its ritual and creed and those of Pagan communities. . . . She possesses the art of drawing to herself all that is best in lower religions, and of hal- lowing by her touch whatever she so borrows. . . . Hence there is no unsuitability, but rather the reverse, in making appeal to Pagan usage in behalf of a Christian rite, since, if the usage be based on any spiritual truth, or capable of being usefully built into the structure of the Church, all analogy teaches us to look for its retention.” Thus “Pagan usage” is made an additional element in the Church’s “rule of faith.” The reverend Doctor then goes on to argue, from heathen rites and usages, for the use of incense in the apostolic Christian Church.

In No. VIII. of the “Tracts on the Doctrine and Discipline of the Church,” we read,—“When the Roman Emperor was con-

verted to Christianity, and peace was restored to the Church, of course great changes took place in her position. She was no longer persecuted and branded, and obliged to worship God in secret, in cells, or caverns, or private houses, but, according to the promise, (Isa. ix. 3,) 'Gentiles came to her light, and kings to the brightness of her rising,' churches were everywhere built, and the service of God was performed in the 'beauty of holiness.'"—Page 14. Again, in Tract X. 6,—“The circumstances of the Christian Church did very materially alter on the accession of Constantine to the Roman empire. From being despised and persecuted, she saw herself honoured and esteemed; instead of worshipping in secret, and offering the Christian sacrifice on the tombs of martyrs, she everywhere built churches, reared altars, and surrounded the worship of God with a costly and magnificent ritual. . . . Prosperity brought laxity.”

The wonderful change which took place after the accession of Constantine—by which, we are informed, in a brief period paganism seemed almost to have died out as the professed religion of the principal parts of the empire—was evidently of a two-fold nature, partly political and partly religious. The mass of the Christians consisted of heathen converts, wedded to their former usages and idolatries. These prejudices were partially overcome, by transferring the temples, rites, ceremonies, and even gods, to Christian purposes. Thus we are informed that the Emperor, in order to render the Christian religion the more palatable to the heathen, adopted largely their ceremonies, ornaments, and so forth. The pagans began to abate in their aversion to the nakedness of Christian worship, and the Christians, now of the State religion, and, by “prosperity, brought to laxity,” by degrees lost their horror of the idolatries of the heathen, and gradually departed from the simplicity of the apostolic faith. Their policy was, “to palliate what could not be reformed, and endeavour to sanctify superstition by changing the object.”

The subjoined are a few out of many of the points of resemblance between Paganism and Romanism, presenting details

which Popery could only have adopted from Paganism, and not from Judaism or Apostolic Christianity.

The Summus Pontifex, or chief priest of the heathen, was thus described in the time of Numa Pompilius, the second king of Rome : " They enjoy an uncontrollable jurisdiction in affairs of the highest nature ; for they judge all causes relating to the interests of religion. They make new laws of their own authority, when the written law is deficient. They examine into the conduct of the priests, and, in general, of all those that are employed to superintend the sacrifice, and the other parts of the public worship. They keep all inferior ranks and orders of men to their duty, lest they do anything contrary to the established worship. They are also the interpreters and prophets whom the ignorant people consult in matters relating to the worship of God and the saints ; and they punish the refractory at discretion, according as the case requires. But as to themselves, they are not to be judged by any man. They are independent. They are not accountable to the senate or people for what they do. And when one of them dies, he is succeeded by another, who is elected, not by the people, but by the Sacred College." They had their guards and honours like kings and rulers. They presided over all colleges, augurs, priests, and vestal virgins or nuns. They marked the working days and holidays, instituted feasts, regulated the calendar, confirmed the several religious orders, had croziers in their hands, an amict, a mitre or a golden crown on their heads, wore alba, copes, &c., rings on their fingers, shaved the crown of their heads, were carried in state through the city, were clothed in purple, were exempted from returning salutations, freed from the obligation of taking an oath, &c. In the time of the Cæsars, from Julius, the dignity and office of chief priest were united with that of emperor, so that in its twofold nature, as a temporal prince and head of the Church, the office of the popedom has evidently been planned, not after the apostleship of Peter, but after that of the chief priest of the heathen.

The idea formed by Ritualists and Romanists of the deity is evidently heathenish, and not Christian nor Jewish. We read

constantly of God being born, of "the young God," "the mother of God," "the blood of God," "the death of God," all of which are of heathen origin, and utterly repugnant to the spirit both of Judaism and Christianity.

The place given to saints and images in the worship of Rome is also of heathen origin. The copy seems exact ; little needed to have been done more than to re-consecrate, re-name, and re-worship. The election of the persons ; their previous history in the world, men and women remarkable in their times ; their subsequent position respectively, as inferior gods or demons and saints, that is, "middle divinities or powers, between the highest heavens and the lowest earth, the messengers who carry the prayers of men to the gods, and bring back gifts from the gods to men ;" their consecration, the wonders wrought by them, the kissing of the images, the adoration paid to them, the assigning of different countries, cities, churches, and trades, and the curing of divers diseases, to the several gods in Paganism, and to the various saints in Romanism, all prove so far, that Popery is a copy of Paganism.

Those acquainted with the ancient classics know that purgatory is a revival or a continuance, almost pure and simple, of the kingdom of Pluto ; and the masses, &c., for the dead are only repetitions of the sacrifices and offerings presented by the heathen for their departed friends, as of Æneas for his father Anchises, and of others for their deceased relatives.

The heathen had different orders of men and women, whose "perfection and sanctity," they boasted, were superior to what Christianity supplied ; these persons never married, they abstained from meats, led lives of the strictest purity, had their set forms of prayer and rosaries, which they repeated so many times in the day ; like the priests of Baal and of Rome, they had their flagellations and severe mortifications. In all its fulness the monastic life existed amongst the heathen, and from it was imported into Romanism.

They had their holy water sprinkled on the priest, the altar, and the people. Their temples and houses at certain seasons were decorated with branches and trees. Their gods resided in

the temples, and therefore they went there to say their private devotions; they had their holy wells, holy places, and pilgrimages. In their temples, their many altars were erected towards the east, not as the *one* altar in the temple of Jerusalem, which was to the *west* of the building. According to the most approved Ritualist style, they had their chancels, naves, aisles, &c. They had their sacred relics, which were deposited at the altars. They said their rosaries, and counted their beads. They had their processions, stated and occasional, in honour of "the mother of the gods," and others, on rogation days and at other times, wherein their choristers, priests, &c., marched with music, and arrayed in the approved vestments. They had their great feasts, some corresponding not only in character, but also in the season and otherwise, with those in use in the Church of Rome.

They had the Mass, deriving its name with them, as it does with Romanists, from the concluding words used in dismissing religious assemblies, "Ite missa est." In it they had their unbloody sacrifice, the bread in the form of thin and round cakes, offered to the gods. They had also their libations, wine mixed with water. The priests, as in the Romish ceremony, washed their hands before going to the altar. They also confessed their sins, and, having thus "by confession purged their conscience," they approached to offer the sacrifice. In offering the sacrifice, they were enjoined to be arrayed in certain vestments, as the amict for the head, the alb, the chasuble, and others of various colours. The priest celebrated in the forenoon, hence the origin of the practice of "communicating fasting." They had the accompaniment of music. Lights were kept constantly burning, and there were certain officers whose proper business it was to attend to them, and to see that they should never go out. Incense was specially characteristic of Pagan worship, and was one of the methods employed in times of persecution to recognise Christians, who regarded it with abhorrence. They had their holy water, the salt and water exorcised, blessed, and rendered effectual for expiating and purifying whatever it was sprinkled upon; it was employed at their re-

ligious services, and kept in public places for the use of the people. They carried about their gods, and on public occasions before them, in their processions, at the ringing of a bell, the thousands of attendants fell down and worshipped. Æneas carried away his household gods from Troy. Stephen tells us the idolatrous Israelites took up the tabernacle of Moloch, and carried it before them. They made their gods, and seem, like the Ritualists, to have had their "Cautels," lest they should be stolen or otherwise injured.

We subjoin a few remarks by Rev. Canon M'Neile, on the Pagan origin of Ritualism. At a lecture recently delivered in the Music Hall, Chester, the reverend Canon, who occupied the chair, is reported to have spoken thus regarding the introduction of Ritualism into the Christian Church :—

"The early teachers of the Christian Church, men of renown in the fourth and fifth centuries, were educated as Pagans. In one or other of the schools of heathen philosophy, they have been brought out as Platonists or Pythagoreans. When they were converted to Christianity, they adopted indeed a new and correct creed ; and when they sat in conclave to express their new creed they expressed it correctly. But when they got warm in the teaching of the multitude, when they preached, and when they published, they naturally fell back upon the materials of their early education, and mingled heathenism—the old stuff in which they had been educated—with the new creed which they had sincerely adopted. Hence the mixture to be found in the Fathers, and hence the fact that you can get a Christian passage and a heathen passage in successive pages of these great men's writings. This proceeded, the carnal element gaining strength. One thing after another induced them from Paganism to adopt a so-called Christianity, this continuing the corruption for years. It was in the course of these years that some things were introduced that we now read so much about. Perhaps some of you do not know what an alb or tunic signifies. The alb or tunic is nothing more nor less than the shirt which the ancient Romans were wont to wear. This garment originally had no sleeves. After-

wards sleeves were added by way of luxury. It was bound round the waist by a girdle. The tunics worn by men were short, and those of women were much longer. Livy (lib. i. c. 20) says that Numa, the second king of Rome, appointed twelve priests to Mars Gradivus, and distinguished them with embroidered shirts, (*tunica picta*.) This is the first mention of such garments in connexion with Pagan priests. Next we have the chasuble. Casula, whence chasuble, means a little cottage. Casula, saith Columella, is a garment with a hood, and means a little cottage, because it covers the whole man. It was in reality an overcoat which the Roman peasant used in rainy weather, and which he pleasantly called his chasuble or little cottage. Lastly, we come to the dalmatic. The dalmatic was a mantle much in use among the Dalmatians, a nation bordering on the Adriatic. Lampridius informs us that the emperors Commodus and Heliogabalus, no very great worthies, were the first to introduce it at Rome. These things were gradually introduced from Paganism and engrafted upon Christianity. It is of some importance that you should know the parentage of these things. They are not even derived from the New Testament; they are not even corruptions of Judaism; but they are importations from Paganism. . . . Now what is complained of is, that after three hundred years, with an almost uninterrupted enjoyment of that modest, moderate, chaste service, which has been an honour to Christendom, as manifested in the Church of England, we should now, both ministers and members of the Church of England, endeavour to reintroduce those old Paganisms which our Reformers excluded. This is as plainly and as carefully as I can suggest the general question before you."—The foregoing consists of extracts from a newspaper report.

We ask then, which is the true Apostolic Church? Which holds the doctrines taught by the apostles in the New Testament Scriptures, and maintains the worship authorised by New Testament precedent? And who are the Dissenters? Undoubtedly they who have turned aside from the ancient scriptural apostolic doctrine and worship to the novel and idolatrous ceremonies of

Paganism. We have no desire to originate or perpetuate what any may consider a term of reproach ; but if such terms must be used, let them be laid on the shoulders of those to whom they rightly belong. Dissenters, then, as we have to do with them in this country, are of two classes. First, the old and manly Papist is the Pagan dissenter ; and the learned, conscientious, Puritan-hating Ritualist, who lives in and by a Protestant establishment, whilst he maintains and propagates all the doctrines of the Church of Rome, except the supremacy of the Pope, is the Popish dissenter.

They talk of the Fathers, and carry us back to the third and fourth centuries ; we talk of the apostles, and of our Lord, and carry them back further still, to the apostolic age, to the apostolic precedent, and the inspired apostolic rule. They say we must have a visible head and guide to direct. We answer, who is he, and where are we to find him ? Is the bewildered Bishop of Rome your specimen of visible infallibility ? Must we accept as our guide *the man*, in the judgment of the world, himself the most needing guidance ? and are we to regard him as a true representative of the blessed Redeemer who went about doing good to the bodies as well as the souls of men, who rules over a people the most down-trodden and wretched on the face of the globe ?

• We must interpret the Scriptures by the Fathers ! The Scriptures we know ; but who are the Fathers ? The Scriptures we have ; but where are we to find the Fathers ? It is said that a gifted lecturer, a minister of the Church of England, once thus described these fabulous authorities :—

“If you had the wealth of Croesus, you could not buy them ; if you lived to the age of Methuselah, you could not read them ; if you possessed the wisdom of Solomon, you could not understand them, and if you did, though you had the patience of Job, you could not endure them.” Many of them, no doubt, were learned and godly, and, in so far as their writings tend to explain the Word of God, or the doctrines and duties of Christianity as founded upon it, we receive them. To impose them upon us

instead of the Scriptures, or as equal with them, we reject as a novelty and an innovation upon apostolic Christianity."

But it will be asked, In which party are you to look for the consistent Churchman? We answer: They are all consistent, taken from their own point of view. The Evangelical is consistent. He is a member of a Protestant Church, he is a Protestant, he believes the Articles in "the true, usual, and literal meaning" thereof; whilst the ceremonies and forms of worship in the Prayer-Book he accepts, as "things in themselves indifferent and alterable, and so acknowledged." On the other hand, the Ritualist is consistent. He regards private judgment as "a device of Satan;" he accepts the Articles according to the Scriptures, and the Scriptures according to the unanimous consent of the Fathers, as expressed by the Church. So that, as long as he is allowed, he can consistently remain a member of the Protestant Church of this land, eat its bread, and, as an avowed Romanist, employ all the influence that Church bestows for its overthrow.

It is difficult to arrive at any satisfactory solution of the extent to which Ritualism prevails in the Church. It is pretty well understood that its main strength is to be found among the clergy. The people are intensely and almost unanimously Protestant. One gentleman calculates the Ritualist clergy at 6000, out of 20,000; another at 1000. The latter we consider much nearer the mark than the former. There are about 600 churches in England and Wales where there is a weekly celebration of the Holy Eucharist, and these 600 churches have about 1100 or 1200 ministers connected with them. All these are not developed Ritualists; but there are others, not reckoned, who would fill up the ranks. When Mr Cheyne of Aberdeen was deposed for heresy, 350 English clergymen signed an address to him. Mr Skinner says three-fourths of the clergy of England and Wales sympathise with "the present Catholic revival," and would at once leave the Church if any steps were taken to check it. It is certainly a pity for the Church's sake they have not had the opportunity; but the numbers are evidently overstated; and whatever they are, whether many or few, it is high time for the

Protestants of the kingdom to demand that they either conform to the Church's principles or leave her communion.

CHAPTER VII.

THE DUTIES OF EVANGELICAL PROTESTANTS, WHETHER IN OR OUT OF THE ESTABLISHED CHURCH, IN THE PRESENT CRISIS.

SOMETHING evidently must be done, and that soon. Our rulers, civil and ecclesiastical, are trifling with a question of the gravest importance. Several of our prominent statesmen have recently been at Rome. What have they been doing there at this time? The papers have informed us that an eminent personage, likely at some future period to fill an exalted position in this country, frequently attends one of the most noted Ritualist churches in London. There has been no little writing and speaking about providing a home for the Pope at Malta. As a private gentleman he is at liberty to go where he likes; and if he should be driven from his dominions by the disaffection of his subjects, he will not be refused the asylum which England has never denied to exiled monarchs; but we want to have nothing to do with him as Pope of Rome, and the Government, whatever its politics, will not be wise for itself that provokes an agitation on such a question. The Roman Catholic bishops, in the assumption of territorial titles, constantly transgress and openly defy the laws of the land. The state of political parties is not encouraging; both sides seem inclined to listen to threats of revolution rather than to loyal, respectful, and constitutional remonstrances; and both seem either unable or unwilling simply to do that which the mass of the people desire. Lord Derby cannot ignore his High Church supporters, and the Liberal section in politics are largely controlled by the priests and Popish members. The Papal aggression has taught us how intensely Protestant the national feeling is, and how dangerous it may be thoroughly to rouse it. We are a constitutionally loyal people, and the corner-stone of

our loyalty is our Protestantism. It is the foundation on which the throne itself rests, and it is perilous for a superstructure to trifle with the pillar on which it leans. Our Queen—God bless and preserve her!—must be a Protestant. Now we hold that a person may cease to be a Protestant without openly and formally joining the Church of Rome. We have no wish to provoke controversy or discuss points of logic on so serious a question; but, notwithstanding all the casuistry of Ritualists, we believe the verdict of the nation will be, that a person who adopts and avows transubstantiation is not a Protestant. Let our rulers therefore beware! Something must be done, and soon.

But what is that something, and who are to lead in the doing of it? The people naturally look to the bishops. Whether we belong to the Established religion or not, we all have invariably been led to understand it was Protestant and reformed; and we look to the Church's acknowledged rulers to see that, as such, it is professed and practised. None wish the right reverend prelates to act with injustice to the few thousands of Ritualists, who are at perfect liberty to adopt any religious system they wish, but not to employ their position and influence in the National Church to propagate a faith in direct antagonism to her Protestant principles. At the same time, and on the other hand, it is fully and fairly expected that these right reverend prelates shall not do injustice to the millions of the people, who look for protection to them as the acknowledged rulers and guardians of the doctrine and worship of their national Protestant Church.

Lord Ebury, from the extract already given, has evidently little faith in the bishops in this crisis. Lord Shaftesbury, a name that can never be mentioned in this country but with honour, is as evidently of the same mind; for, in a letter recently published in the *Times*, he has given it as his deliberate judgment, "that unless the laity interfere, nothing but a miracle can save the Reformation in England." The *Times*, in a leader on the 19th of October 1866, uses language still stronger and more severe. It says: "But though the evil might in time cure itself. we cannot help asking, what is the use of bishops, if they

cannot at least make some attempt to put a legal prohibition on these obnoxious doctrines and practices? It is their express business to protect the public against notoriously unlawful teaching, and we have some right to complain if we are so entirely left to take care of ourselves." Not only is it the case that we do not get protection from the bishops against these innovations, but we find some of the most obnoxious of the doctrines advanced proceeding from the bishops themselves, as, for example, the Bishop of Salisbury, in his letter to S. G. O., when he claims for the priests of the Church of England, at and by virtue of their ordination, "the same powers which the priests of the rest of the Catholic Church, both in the East and West, have ever claimed as their inheritance." It is impossible more completely to put Romanism into a single sentence. We have a right, therefore, for ourselves and our children, when the bishops not only do not come forward for our protection, but in some instances are found amongst the most prominent of those who are seeking to subvert our reformed faith, to go farther than the *Times*, and not only ask what is the use of the bishops, but how long will this Protestant nation tolerate such bishops?

The subjoined memorial and reply will show how hopeless it is to look to the bishops in the present crisis for redress. The memorial was recently presented to the Bishop of Chester; it had appended to it the names of 128 of the leading clergymen of the Church of England in Liverpool and the district adjoining. His lordship, it should also be borne in mind, declares that he has "no sympathy with ceremonial innovations or revivals." The reply is significant, and deserving of careful examination.

"TO THE RIGHT REVEREND THE LORD BISHOP OF CHESTER.

"We, the undersigned clergy connected with the town and neighbourhood of Liverpool, desire respectfully to represent to your lordship that we have for a considerable time been deeply grieved by the introduction into some of our churches of practices unwarranted, as we believe, by primitive antiquity or the

Word of God ; vainly invented, or corruptly adopted during the dark ages, and rejected by our national Church at the time of the Reformation. We are aware of the alleged ambiguity of the law on the subject of certain dresses and ornaments, and we hope and trust that such ambiguity will shortly be removed : but we believe that no reasonable doubt can exist as to the irregularity of introducing services not contained in our Book of Common Prayer, and the elevation, for worship, of the consecrated elements in the Lord's Supper. We deprecate any undue interference with freedom of thought, or any abridgment of that religious liberty which it was the purpose of the Reformation to secure by resistance to the foreign dominion of the Church of Rome. We forbear to pass any uncharitable judgment on those that are without, but we claim from our clergy conformity with their ordination vow and consistent obedience to their bishops ; and we protest against the recent introduction, after a discontinuance of nearly three centuries, of gestures, and ceremonies, and vestments, which give just offence to pious minds ; which, even supposing them to be lawful, are not expedient ; which cannot, we think, conduce to real edification, and may lead the unwary into the peril of that which is condemned by our Church as ' idolatry to be abhorred of all faithful Christians.'

" Submitting ourselves to your lordship's judgment, we venture to express our earnest hope and prayer that some method may be devised to prevent the continuance of practices which cause public scandal amongst us, and which, in our judgment, are contrary not only to the spirit, but the law of that pure and reformed branch of Christ's holy Catholic Church to which we consider it a privilege to belong.

" We remain, my Lord, your dutiful and obedient servants,
" ANGUSTUS CAMPBELL, Rector of Liverpool," &c., &c.

The following is the Bishop's reply :—

" HAWARDEN CASTLE, CHESTER,
December 26, 1866.

" MY DEAR SIR,—I have been requested to send to you my

answer to an address signed by 128 clergymen of Liverpool and the neighbourhood.

“In connexion with one of the heads of complaint contained therein, viz., ‘Practices,’ which the memorialists consider ‘unwarranted,’ which are afterwards explained to mean ‘gestures, ceremonies, and vestments,’ they with good reason regret that ‘the law is ambiguous.’ That ambiguity has recently been aggravated by the conflicting opinions given by very eminent lawyers. And no good result could be expected from any exertion of authority which cannot be sustained by law.

“In the exercise of ‘free thought,’ with which the memorialists ‘deprecate any undue interference,’ they will doubtless be prepared to allow that our public service, according to local circumstances, admits of various degrees of embellishment, when such embellishment is not employed to symbolise doctrines repudiated by our Church, but is kept within its due limits, as offering additional legitimate attraction, as ministering to the ascertained edification of the congregation, and therefore adopted with their concurrence.

“The particular ceremony specified in the address, ‘the elevation for worship of the consecrated elements,’ appears to me to be contrary to the concluding paragraph of the twenty-eighth Article, to the declaration subjoined to the Rubric at the end of the communion office, and to the obligation under which our clergy place themselves, to ‘give their faithful diligence always so to minister the doctrine and sacraments . . . as this Church and realm hath received the same.’

“The second head of complaint is ‘the use of services not contained in the Book of Common Prayer.’ As no case of this kind has been reported to me from either archdeaconry, it may, I hope, be concluded that no presentation of such practices has been made by any of the churchwardens, to all of whom this question is put year by year—‘Does your officiating minister, properly habited, perform the service of the Church as prescribed in the Book of Common Prayer?’

“The use of such services is, in my judgment, irreconcilable

with the declaration, solemnly made by our clergy, that they will 'use the forms in the said book prescribed, and none other.'

"I have no sympathy with ceremonial innovations or revivals. But while I offer my thanks to the memorialists for the respect which they express for my office, I will beg their permission to remind them, that if the law is invoked for the suppression of errors on the side of excess, it must be expected that strict conformity to the Rubric will be insisted upon whenever variations or omissions in any of the offices of the Church have come to have the sanction of custom.—I remain, my dear Sir, very faithfully yours,

"WILLIAM CHESTER.

"The Rev. Augustus Campbell,
Rector of Liverpool."

And now, leaving the bishops, three courses appear to be open for adoption.

First, For the evangelical clergy and people to come out. The example of the Disruption in the Church of Scotland is sometimes quoted as a model for imitation. The cases are, however, by no means parallel. The Church of Scotland, before the Disruption, was not to be compared with Ritualism; and notwithstanding the prodigies which the Free Church has accomplished since 1842, the Scotch Establishment still survives. Are any friends of Protestantism willing to see millions of the life-blood of evangelical religion coming out and forming a Church that would be a glory to England and a blessing to the world, but leaving to the Romanists who stayed behind the wealth, influence, and resources of the English Establishment? It may be said, "It would not live long after the disruption." We reply—The same was said of the Church of Scotland, and she is alive still. But even though we could calculate with certainty upon the overthrow of the Establishment in a few years after such an event, are we prepared for it on these terms? Still we reply, No. Such a result would probably involve a national revolution, and could scarcely be looked for in less than ten

years, according to the ordinary course of events. We ask, then, Is any one prepared, for ten years to come, to hand over the Established Church practically to the Church of Rome, with its revenues and appliances, with the millions of all classes who will connect themselves with the Established Church, whatever it is, and then, at the breaking up, to leave the Romish party in possession, thus to carry off the lion's share both of the spoils and of the people? No! it must not be. God has placed our evangelical friends of the Established Church in a certain position. They cannot desert the post committed to them. Whatever Nonconformists, as a body, may say or think on this question, the writer of these pages will speak for himself, and declare, if he were a minister of the Established Church, and had but the breadth of the soles of his feet to stand upon, with the Bible, the Articles, the associations and usages, at the Reformation and since, all on his side, and the people almost unanimously and decidedly at his back, he would not leave the Church till he was driven out of it. It is evidently Rome's policy to provoke the evangelical party to leave. From every point of view from which this question can be regarded, we come to the deliberate and strongly-formed conclusion, the evangelical clergy and people should not—dare we say it?—must not leave.

The second course possible is, to stay in and be quiet. To witness all we have been speaking of, and never to lift up a voice against it; to profess the Reformation faith, extol and admire the Reformation martyrs, who laid down their lives to secure and perpetuate the religion we possess and enjoy, and yet to witness that Reformation subverted, these glorious principles wrested from ourselves and our children, Popery, with all its degradations and idolatries, once more established in this land, and all this without let or remonstrance;—to argue upon such a hypothesis is absurd. Our first theory would be impolitic. This is impossible. We dismiss it. It cannot be.

The third course, and the only one, as we conceive, open for adoption, is for the evangelicals in the Church, ministers and people, embracing the mass of the community, to rise and de-

mand that those who are not Protestants,—who sneer at the term,—who repudiate the faith of the Reformation,—who openly hold up the Church of Rome as the true model in doctrine and worship,—that all such should at once leave the Protestant Church of this country, and join whatever communion seems to them most acceptable. Not only does the safety of our crown and constitution demand such a course, but the very existence of the Church, the Articles, the people, their conscience and their God. Without it the continuance of the present Establishment is a question of but a very few years. We do not agree with Lord Shaftesbury, that it will be impossible without a miracle to save the Reformation in England. There is another alternative. Our Reformation was not gained without a revolution, and if our rulers, civil and ecclesiastical, will persist in experimenting on so grave a question,—one that lies deep in the hearts of nine-tenths of Englishmen,—let them clearly understand that without a revolution our Reformation will not be lost.

To save their Church, English Churchmen have but one course open to them, that is, to gird on their armour, and at once—they have already lost too much precious time—to inform and agitate the whole kingdom, by lectures and otherwise, through the pulpit, the platform, and the press. Not so much to argue the question—as in the controversy against Popery—as to state facts, and instruct the public on the actual condition of things, that a Romish section exists in the Protestant Church of this country, sneers at the Reformation, and is insidiously seeking to bring England back to Popery. Let the clergy, unitedly, present a respectful, decided memorial to the bishops to take prompt action in the matter. If they have not the powers, let them obtain them, or at least try to do so. If they refuse, it will be for the nation to ask where the defect lies—in the men, the system, or *the law*? At all events, if they refuse, let the Marquis of Westmeath, Lord Ebury, Lord Shaftesbury, and others of like mind, be requested to renew the motion for a revision of the Prayer-Book—if not for the removal of the Popish bishops—and give them a promise of six millions of signatures to petitions to Parliament in support of

such a course. Let every Protestant, clergyman and layman, rise to the importance of the question, and work as if the Reformation battle had to be fought over again, and if the revision of the Prayer-Book is to be made, let it be Protestant and complete, let every vestige of the special forms of Romanism be swept therefrom.

It will no doubt be said that such a course will send multitudes over to Rome, and give a triumph to nonconformity. We answer, as to the first effect, it would no doubt send many to Rome, but if they are, as they avow themselves, Romanists in all but the name, is not Rome the place where they ought to be? Better for them to be there than acting as a Romanising leaven in the bosom of the English Church. And as to the second effect, that of giving a triumph to nonconformity, in the judgment of the writer it would have exactly the opposite result. It would speedily, to a large extent, swallow up dissent, which otherwise is certain to go on increasing, as it has done for some years, until it absorbs the Protestantism of the country. Such a course would do more to cripple nonconformity in England than all the penal enactments and anathemas launched against it by Ritualists and Romanists, from the days of Laud to the present hour.

But having spoken thus plainly on the action to be taken by Churchmen, let us inquire, with equal plainness, what it becomes Nonconformists to do in the present crisis.

It will be said at the outset, but you are dissenters, and what have you to do with Church matters? Better to mind your own business, and leave Church affairs to Church people. We reply—this is our business. It is the national Church, and we belong to the nation—free and independent subjects of our Queen—inferior to none. We contribute, equally with others, to the maintenance of the State Church; if we refuse, we shall promptly be informed, in a practical way, it is our business, and we had better look to it without delay. What an Englishman pays his money for he considers it quite within his business to talk about and to look after. Besides, if we are justified in opposing the support of Romanism in Maynooth, have we not an equal right to oppose

it in the cathedrals and parish churches and chapels of England? If a deadly plague has invaded the town where we live, is it none of our business to seek to check it, because it is still a few streets distant from where we reside? The Church of England is a sister Church—one of the most influential of the branches of the great Reformation. She is sadly beleaguered by open foes without and by secret combinations within; it is not only our business but our duty, as before God, to give her our warmest sympathies and our best help. Was it nothing to God's ancient people that one of the tribes of Israel should be destroyed? And is it nothing to us, Nonconformists, that one of the earliest and most influential of the Reformation Churches should be blotted out of the map of Protestantism—that that Church's Lord should be dishonoured, her noble army of martyrs branded as heretics and traitors, and the millions of her people betrayed and destroyed—that Queen, lords, commons, bishops, clergy, and people should once more stoop their necks to receive Rome's ignominious and degrading bondage? Could we then, as now, worship God under our vine and fig-tree? Has this been Nonconformists' experience of Ritualism in days gone by? Napoleon is reported to have said, that if he could conquer England, Europe was at his feet; and if the Pope could but Romanise England, the petty despot who reigns on sufferance in his own little principality might claim the spiritual supremacy of the old world. Let us not be guilty of the folly of thinking that if we weaken Evangelical Protestantism in the Established Church, nonconformity will in proportion become strong. All the branches of Christ's true Church will in the same country, as a rule, be strong or weak together. Their strength is in the Spirit's power and presence. If we go to the uttermost ends of the earth to overthrow superstition and idolatry, and to seek the spread of New Testament Christianity, it is emphatically our business to prevent, as far as we can, the return of our own land to superstitions and idolatries that for centuries degraded and cursed the world.

If then it is our business and duty to interfere in this struggle,

our next consideration will be—WHAT ARE WE TO DO AS NON-CONFORMISTS ?

It is indispensable to this inquiry to investigate the origin and present position of nonconformity in England and Wales.

In dealing with THE ORIGIN OF NONCONFORMITY, we have no wish to revive the unhappy bi-centenary controversy. In the period that elapsed between the separation from Rome under Henry VIII., and the death of Cromwell, there was much to regret on both sides; and one of the lessons to be learned from the careful study of those times is, that no man, or body of men, can be safely intrusted with absolute power, whether in civil or ecclesiastical matters. Amongst the many pamphlets which the recent controversy called forth, there are two deserving of special notice, calculated to promote mutual good-feeling amongst Christian Churches, and at the same time to advance the credit of those communities to which the writers belonged. One, written by the Rev. Dr M'Crie, entitled, "The Story of the Ejection," and the other, "Churchmen's Duties with regard to the Bi-centenary; being a Paper read before the Church of England Clerical and Lay Association at their Third Annual Conference, held at Nottingham, 17th and 18th June 1862, by the Rev. William Milton, M.A., Incumbent of New Radford, Nottingham."

The Ejection took place in 1662, and the treacherous conduct of Charles II., two years previously, is thus described in these two pamphlets. Dr M'Crie says,—“Four of their number were deputed to wait upon Charles in Holland, and the prince had matters craftily arranged for their reception. They were shown into a room, where, through a thin partition, they might overhear Charles at his devotions. With consummate hypocrisy, the royal voluptuary, imitating the language with which he had become familiarised in Scotland, ‘thanked God that he was a covenanted king, and hoped the Lord would give him a humble, meek, and forgiving spirit.’ The good men were hoodwinked, and in the interview which followed, could not think of bearing too hard on a prince so conscientious and tender-hearted.” And in his declara-

tion, issued from Breda, April 4, 1660, he said,—“ We do declare a liberty to tender consciences, and that no man shall be disquieted or called in question for differences of opinion in matters of religion which do not disturb the peace of the kingdom, and that he would be ready to consent to such an Act of Parliament as shall be offered for the full granting of this indulgence.” “ Vain words,” says Mr Milton, “ uttered without any sincerity at first, and pleaded, as I have said, in vain, by the Lords in conference with the Commons, for modifying or limiting the Act of Uniformity.”

The Savoy Conference followed in 1661, when nineteen bishops or ministers on each side met to consult upon their differences. The result is thus given by Mr Milton :—“ Up to this period, be it remembered, both the doctrines of the Church and the substantial parts of its worship were not objected to by the Puritans ; a few things only were scrupled at and demanded, which, if they had been conceded in a spirit of love and concord, might have caused our Jerusalem to have been ‘ like a city that is at unity with itself.’ But no ; so far from yielding anything, every objectionable point was stuck to ; and after the conference at Savoy, the Prayer-Book came out not less, but actually more offensive to the prejudices of the Puritans than before. The vestments, absolution for the sick, the cross in baptism, kneeling at the Lord’s Supper, the Apocryphal lessons—all were there. And, added to these old grounds of offence, the word minister was often changed into priest ; the godless libertine Charles was styled in the prayer for Parliament, now first introduced, ‘ our most religious and gracious king ;’ a few saint days from the Romish calendar were added to those already on the list ; and while the Church was almost surfeited by the Apocrypha being read for two months in the year, (October and November,) to the displacement of large portions, and even entire books, of Holy Scripture, the evil was aggravated by the story of Susanna, and that of Bel and the Dragon, being now appointed as lessons for 22d and 23d of November.”—P. 6.

It will be kept in mind that the foregoing extract is taken

from a paper prepared and read by a clergyman of the Church of England, at a Clerical and Lay Association of that Church in 1862, and published by request of the Conference, proving, as we shall see still more fully as we proceed, that no inconsiderable section in the Establishment are prepared candidly to admit the unfairness and severity of the Act of Uniformity, and the terrible blow it inflicted upon the Church of England.

We pass on, therefore, to notice the Act itself. It came into force on St Bartholomew's Day, the 24th of August 1662.

Its leading provisions were four :—

1st, Every minister was required publicly "to declare his unfeigned assent and consent to all and everything contained and prescribed in and by the Book of Common Prayer," &c.

2d, "To declare that it is not lawful, upon any pretence whatever, to take up arms against the king, and that he would conform to the Liturgy as it is now established."

3d, "To abjure the Solemn League and Covenant, and to assert that the same was an unlawful oath made against the known laws and liberties of this kingdom."

Lastly, "That every person holding any benefice who shall not, before St Bartholomew's Day, receive Episcopal ordination as deacon and priest, shall be utterly disabled and deprived of his benefice, and all his ecclesiastical promotions shall be void, as if he was naturally dead."

It will be remembered that this was not a new law to regulate the admission of persons to the ministry of the Established Church, but a law with a retrospective influence upon those already in legal possession and enjoyment of its benefices and livings. The consequence was,—“Two thousand servants of Christ, amongst the best and most zealous in the land, were that day driven out from the ministry of the Church of England. What learning, what piety, what worth, were not that day sacrificed on the altar of ecclesiastical bigotry! To think of the great names of Matthew Poole, and Gale, and Allaine, and Baxter, and Owen, and Charnock, and Goodwin, and Bates, and Manton, and Flavel, and Calamy, and Philip Henry. Alas! alas! the Church

of England lay for one hundred and fifty years lifeless and exhausted, like a man who, by a suicidal wound, has almost bled to death, while her cold-hearted political bishops were rejoicing over their cruel feat, so that when the event was deplored by Dr Allen to Sheldon, saying, 'Tis a pity the door is so strait,' the reply of that cruel foster-father, although Archbishop of Canterbury, was, I fear, the voice of Gunning, and Morley, and Cosin, and Henchman as well, 'Tis no pity at all; if we had thought so many of them would have conformed, we would have made it straiter.'"—*Mr Milton's pamphlet*, page 8.

These are noble words. They were written by a sincere minister of the Church of England, read at a Clerical and Lay Association, and published to the world at the request of that Association. Happy indeed would it be for the cause of religion if God's people, in all ecclesiastical communities, were thus prepared to speak of the worth of other bodies, and to lament the weakness and mistakes of their own.

The character of the Act is given by Archdeacon Hare as, "that most disastrous, most tyrannical, and most schismatical Act of Uniformity, the authors of which, it is plain, were not seeking unity, but division." Mr Milton thinks it "our duty to *confess* and *deplore* the revengeful 'bigotry which pushed the terms of conformity to the utmost verge of what was lawful, and so very far beyond what was expedient.'" "The terms of that Act," he says, "were most injudicious. The manner in which it was enforced was cruel." "We must confess that, politically speaking, this Act was a blunder, and religiously a sin. For these reasons, its existence should be a cause of deep regret to every large-hearted member of the Church of England."

Such language is cheering. It shows that, whilst there are those who would encourage the thousands who sigh for visible union with Rome, there are others who would thankfully hail the return, upon honourable terms, to the Church's bosom, of the millions of English Protestants who are now outside her pale.

**THE POSITION OF NONCONFORMITY IN ENGLAND AND WALES.
HER NUMBERS, AND THE SOCIAL STATUS OF HER PEOPLE.**

This is a matter of some importance to the decision of the question under consideration. It is well understood, that however strong the arguments urged in support of any movement, they will not always be regarded as they ought, unless they have numbers and influence at their back. It is, therefore, necessary that we should ascertain, as truly as we can, the exact strength of Nonconformists in this country; we shall then be able, in some measure, to estimate what the Established Church has lost by "that most disastrous, most tyrannical, and most schismatical Act of Uniformity;" and, secondly, that the voice of nonconformity in England cannot be despised in the present day.

According to the census of 1851, and the attendances at places of worship of all persuasions on a given Sabbath, as published by Mr Horace Mann, we have the following figures:—

Population of England and Wales in 1851, nearly	18,000,000
Total attendances at three services in the places of worship of all denominations,	10,896,066
CHURCH OF ENGLAND,	5,292,551
All other persuasions,	5,603,515
Deduct Roman Catholics, 383,630; Unitarians, 50,061; Greek Church, Lutherans, &c., 50,158; we have of	
EVANGELICAL NONCONFORMIST ATTENDANCES,	5,119,666

It thus appears that, in England and Wales on a given Sabbath in 1851, the attendances at the Evangelical Nonconformist places of worship nearly equalled those of the Established Church. The facts are official and beyond dispute, so far as such figures can fairly be collected.

The question as to what proportion of the actual population belongs to these respective denominations, is a matter of calculation, and more difficult to solve. So far as we know, we have no desire to use these figures unfairly and for partizan purposes. Of those who attend their places of worship, taken as a whole, and reckoning from what we know of Nonconformist congrega-

tions, the two attendances combined would constitute about two-thirds of the individuals, old and young, formally connected with Protestant places of worship. Allowing one million for Roman Catholics, persons of the Greek Church, &c., and giving two millions to the Church of England, representing those who either go to no place of worship or are very irregular, as such persons ordinarily claim connexion with the Established Church, our reckoning would stand somewhat thus :—

Established Church, say—		
Regular worshippers,	7,500,000	} 9,500,000
Careless persons, nominally belonging thereto,	2,000,000	
Evangelical Nonconformists,		7,500,000
Roman Catholics, Greek Church, &c.,		1,000,000
		<hr/>
Population in 1851,		18,000,000

Making allowance for the increase of the population since 1851, and supposing that Nonconformists have increased in proportion, they would now reckon nearly nine millions in England and Wales, or within two millions and a quarter of the actual numbers of the Established Church, and about two millions in excess of the entire Roman Catholic population of the whole United Kingdom. It must further be kept in remembrance, that these eight millions and three-quarters of Nonconformists are neither the people who inherit our palaces, nor who occupy our prisons and workhouses—they have not a single chaplain in any prison or workhouse in England or Wales. They are the backbone of the country, the people who have largely made England what she is. Alone, therefore, the Nonconformists are entitled to speak and to be heard. But if combined with the millions of the true and sincere Protestants within the Established Church, as public opinion rules in England, it would be folly to deny the fact, the united demand would be irresistible. Puseyites and High-Churchmen are in the habit of pointing to Ireland, and of asking—What has your evangelism done for the conversion of the people of that country from Popery? We reply by saying—“Gentlemen, look a little nearer home, look

upon the nine millions whom you have driven out of the Church into nonconformity, and see what Ritualism, High Church arrogance, and the Act of Uniformity, have done for England and Wales."

But we go further. We ask, IS THERE UNIFORMITY NOW IN THE ESTABLISHED CHURCH? After the merciless immolation of two thousand men, entitled to be ranked amongst the ablest and most godly ministers any Church ever possessed, on the altar of uniformity, we, their representatives, are not only bound to ask, but to demand—not simply in justice to the memory of these men, but also to the consistency of the Church that drove them out—Is there uniformity now?

At this moment there are three great parties in the Established Church, as completely in antagonism to each other as it is possible for different religious systems to be.

We have, first, the Puseyite party—the Ritualists, the promoters of "the present Catholic revival," who, as we have shown, hold all the distinguishing doctrines of Romanism except the supremacy of the Pope, and who are putting forth all their energies to bring England back to Rome.

We have, secondly, the Rationalists—the Essays and Reviews party, the admirers and followers of Colenso and others. We have had representatives of this section in our own town, and have heard that Sabbath after Sabbath, from the pulpit as well as through the press, the infallibility and truthfulness of the Holy Scriptures were openly denied. Such men are still in the Church—men who deny the reality of the Bible miracles, the accuracy of the Bible records, and the truth of the Bible history. This is admitted by the bishops, and action has been taken in Convocation. But what is the action, and what does it prove? Why, this, that heresy of the deadliest character exists in the Church—the Church that drove out the two thousand Puritans, because they could not comply with certain mere points of form, "things in themselves indifferent;" and yet, notwithstanding the Act of Uniformity, that retains these demi-infidels and Socinians within her bosom.

The following are the resolutions, transmitted by the Lower House of Convocation, and adopted by the Upper House, May 20th, 1863 :—

“ We, the Archbishop and Bishops of the province of Canterbury, in Convocation assembled, having considered the report of the Committee of the Lower House, appointed on the address of the Lower House to examine a book entitled, ‘ The Pentateuch and Book of Joshua Critically Examined, by the Right Rev. John William Colenso, D.D., Bishop of Natal, Parts I. and II.,’ and now transmitted to this House by the Lower House, resolve—

“ 1. That the said book does in our judgment involve errors of the gravest and most dangerous character, subversive of faith in the Bible as the Word of God.

“ 2. That this House, having reason to believe that the book in question will shortly be submitted to the judgment of an ecclesiastical court, decline to take further action in the matter at present ; but we affectionately warn those who may not be able to read the published and convincing answers to the work, which, have already appeared, of its dangerous character ; and,

“ 3. That these resolutions be communicated to the Lower House.”

The Bishop of Natal has since been deposed by the Bishop of Cape Town ; but is it not notorious that there are many in the province of Canterbury, who openly maintain his views and propagate them, who still hold their livings ? The uniformity, then, of our National Church is to exclude Puritans, who hold in all its fulness the Gospel of Christ, because they cannot conform to “ things in themselves indifferent ;” and “ to comprehend ” and cherish in the bosom of the Church those who assail the truthfulness of the Bible as the Word of God.

The third great section in the Church is composed of the Evangelicals, who are called by some Ritualists, “ the Puritans,” and by others, “ Dissenters in the Church,” men who in all their simplicity preach the great truths of salvation taught in the Scriptures, and “ contained in the Articles ” as “ the true doctrine of the Church of England.”

It is evident, therefore, that on the vital doctrines of Christianity, notwithstanding the cruel immolation of 1662, there is anything but uniformity in the Church of England.

But as to forms, the things "in themselves indifferent," here at least it will be said there is uniformity; and, by every principle of justice and consistency, the Church is bound to insist upon it. Nothing of the kind. On the 17th of April 1866, a discussion took place at Clifton, between the Rev. J. Hunt, M.A., and the Rev. R. P. Blakeney, LL.D., the following being the propositions respectively maintained and denied:—

*Proposition maintained by Rev. J. Hunt, and denied by
Dr Blakeney.*

"That the Eucharistic vestments, incense, and at least two lights on the altar at the time of the Holy Sacrifice, (commonly called the Mass,) can be defended by Scripture, antiquity, the law of the Church of England, and the rule of expediency."

*Proposition maintained by Dr Blakeney, and denied by
Rev. J. Hunt.*

"That the Mass, as now set up in several churches, with its processions, images, vestments, lights, incense, and adoration, is unscriptural, subversive of the Reformation, and inconsistent with the teaching and laws of the Church of England."

In respect, therefore, not only to vital truth, but also to forms of worship, there is not uniformity in the Church of England; and how, we ask, are the twenty thousand Nonconformist ministers in England and Wales, and the nine millions of people, in loyalty to the memory of the two thousand ejected, to remain silent?

It may not be out of place briefly to inquire, so far as we can ascertain, WHAT GENERALLY WERE THE VIEWS ENTERTAINED BY THESE TWO THOUSAND EJECTED PURITANS?

1st, They were in the Church, holding livings, and acting as

her ministers. The Church had bishops, a liturgy, forms of prayer, and certain rites and ceremonies. All these existed at the time of the ejection.

2*d*, They held these to be unimportant, which might be observed or might not, according to circumstances. They were "things indifferent."

3*d*, They did not conform to what was then introduced, and objected to certain things previously existing. Therefore they were ejected.

Dr M'Crie says, in his "Story of the Ejectionment," "The truth is, that they seem to have contemplated the possibility of uniting all parties under a 'Reduced Episcopacy' and a 'Reformed Liturgy.' Strange as it may appear, the English Presbyterians never held themselves bound by the Solemn League to extirpate 'a moderate Episcopacy.' The definition of 'Prelacy' was introduced into that engagement expressly to guard against this; and it was explained thus to the House of Lords, 'that by Prelacy we mean not all Episcopacy, but only the form which is here described.'" (The quotations made by the doctor are from Sylvester's 'Reliquiæ,' p. 48.) "It may be added, that the 'Uniformity' aimed at in that League was not understood, save by a few zealots, as meaning much more than such a *consensus* as that which already subsisted between Scotland and the other Reformed Churches on the continent."

Mr Milton in his pamphlet claims, on behalf of the present Established Church, a greater share in "these venerable men" than we Nonconformists have. He says—1*st*, "These two thousand were to a man Church Establishment men." 2*d*, "They were many of them Episcopalians." 3*d*, "A large number of them were Presbyterians." 4*th*, "Neither to a liturgy, nor creed, nor articles, were the ejected ministers unwilling to give their subscription, but only to certain points in our ritual as it now stands; amongst the gravest of which were, the cross in baptism, the posture of kneeling at the table of the Lord, the use of the surplice in Divine worship, together with a sentence or two in our Baptismal and Burial Services." Dr M'Crie sums up their

general principles and character thus—"Though not prepared, perhaps, to sympathise with all their scruples about ceremonies, and disposed, it may be, on the other hand, to entertain objections to the Established Church which did not weigh so much on their minds, there are certain great and vital principles underlying these scruples, in which all evangelical Nonconformists of the present day heartily agree with those of 1662. These might be briefly classed under three words—Scripture, spirituality, freedom. With them we contend for Scripture as the sole standard of worship," and not "the Apocrypha;" "the Fathers;" "the example of the primitive Church;" "the doctrines and commandments of men," nor "worldly expediency or state policy." Spirituality, as the distinguishing feature of gospel worship. Freedom, as the appropriate form of worship, not condemning all common order in Divine service, but pleading for the freedom of life, and "protesting against a compulsory ritual, fixed down by statute, beyond which the minister of Christ is never permitted to go."

IS THERE NO COMMON GROUND FOR UNITED ACTION BETWEEN EVANGELICAL CHURCHMEN AND NONCONFORMISTS?

We believe there is, and that without compromise of principle on either side. If Ritualists are taking every pains to hold forth as their champions, Cosin and others notorious in hastening on the ejection, and not only sneering at Protestantism and the Reformation, but in the boldest and most earnest way—besides preaching and practising the idolatrous rites and blasphemous doctrines of Romanism—advocating a visible union with the Latin and Greek Churches, surely the true Reformation Protestants in the Church need not be so cautious and timid in avowing their appreciation of Protestants equally true out of it, and in seeking whether there could not be found some safe ground, not, perhaps, for incorporation, which, so far as we know, Nonconformists neither seek nor desire, but for prayerful, earnest, cordial, co-operation. Much has, no doubt, been said and done on both sides calculated to widen the breach already

needlessly large ; and there have probably been faults with both parties. To err is human, to forgive is Divine. The history of the past but too abundantly proves that both parties are human, and affords to all ample opportunity by the grace of God, in the exercise of forgiveness, to imitate that which is truly Divine. The Nonconformists of the present times have undoubtedly gone far ahead of the position held by the two thousand before the ejection. And on the other hand, Sheldon, and Cosin, and Gunning, and Morley, and Henschman, have numerous and probably advanced representatives in our day. Still, we think a common ground could be found which it would be to the advantage of Churchmen and Nonconformists alike to take. When such men as Lord Shaftesbury proclaim before the kingdom, in our leading metropolitan journal, that, if the laity do not rise, nothing but a miracle can save the Reformation in England ; when a bishop of the Established Church boldly asserts, that her priests receive at their ordination all the powers claimed by those of the Eastern and Western Churches, are these times for the true-hearted Protestants in the Church, who hold and cherish the principles of the Reformed faith, to turn their backs upon, or to refuse the hand of, nine millions of true-hearted Protestant Nonconformists ? And if the Protestantism of this country were thus united, what power in the land dare oppose its will ?

On the other side, there is a need that Nonconformists should soberly consider the situation. It is not now a mere question of Church establishments or of Voluntaryism, of bishops and other forms of Church government, of prayer with or without forms in the worship of God. If it were any or all of these, we should not interfere in the controversy. It is something of graver moment : it is the maintenance of our English Reformation. Shall our country continue Protestant, or go back again to Rome ?

To quote from Mr Milton again, we do feel as if the olive branch were held out to us. He says,—“ If ever nonconformity is to cease, and the Christianity of England is to be compacted

into a united Church, it will be by men of another spirit than the divines of the Caroline period ; by men, I mean, who shall have the grace and wisdom to actually reverse their policy." Again, "If the well-meant propositions of Lord Ebury for *liturgical* change were premature, yet at least it would have been a glorious commemoration of this two hundredth anniversary if the stringent requirement of the Act of Uniformity had been set aside by a *more moderate form of subscription* than the present 'assent and consent.' He will be the best friend of the Church of England who shall take the first step for removing obstacles, and bringing within her pale the conscientious and godly man, whether a minister or a member, who is now in the ranks of our opponents on account of some ill-advised phrase in the liturgy, or some harsh or injudicious law in the statute book of our country."

These words, as it appears to us, are fairly entitled to some response. They were written before Ritualism rose to its present height, and in the midst of the severity and smartings of the bi-centenary controversy. They are as decided with reference to the objectionable things, and as kindly towards Nonconformists, as could be reasonably expected. Indeed, they seem to concede all that the Puritans sought as necessary to their continuance in the Church of England. Whether recent experience would show the need for still more extensive reformation, might be made the subject for future friendly conference ; and if a conference could be entered upon and carried through in the spirit in which Mr Milton's pamphlet has been written, it must issue in good to both sides. It ought not also to be forgotten, that though the pamphlet was his own, till it was read and adopted by the Nottingham Conference, it acquired a much more important character when it was sent forth to the world, "published by request of the Conference."

But if, alas ! no arrangement can be made—if no common ground of action can be devised—if the Evangelicals, clergy and people, of the Church of England are content to let things take their course, without effort or remonstrance—if the Established

Church is to be used as a means for propagating the doctrines of Popery, and to bring us back again to Rome, as one who is not conscious of having ever spoken one word of unkindness towards her—who reckons amongst his best friends, and amongst the most Christ-like believers it is his happiness to know, many of her ministers and people, and who with all his heart wishes her, in common with all evangelical branches of the Saviour's one Church, every blessing the Master sees meet to bestow on them, for Christ's glory, for the Church's credit, for the people's safety, and for England's power among the nations, the writer of these pages can only read "Ichabod" on her walls, and hear the Master's command, saying, "Raze it, even to the foundation thereof!"

Lord Shaftesbury writes as if the overthrow of the Establishment in this country would be the overthrow of our Protestantism. We are not of those who wish to see the Establishment overthrown. We believe that if there was a better feeling existing, established and non-established churches might work in their respective spheres, stimulating one another, all performing their own departments of work, and proving blessings to the community and to each other. But we cannot agree with his lordship. The disappearance of the Established Church would probably create a kind of national earthquake amongst us, shaking to their centre all the institutions of the country, up to the throne itself. It might produce such a state of affairs as would cause one influential section of the nation to seek a closer alliance with Continental despots, and another section, not less important, to throw itself into the arms of the great Western Republic. Still, the Reformation would not be lost. It exists in America, in great power, without an established church; and it would, in the end, exist in England too. By a revolution it was established, and let our rulers mark and seriously consider, with nothing less than a revolution will it perish. Only let the Church of England do her duty, and rise to it at once, and she will find the Nonconformists of the country, in the main, forgetting the past and leaping to her side, not as a slave to fight for a master, but as an equal, to emancipate a sister; not to be enriched by her spoils,

but to wrestle with God and to contend with man for her deliverance and her triumph.

Some will, no doubt, be curious or impertinent enough to ask, What is the blissful paradise to which England is to be introduced, on her return to "the old faith," which Ritualists are labouring so diligently to accomplish? Our concluding extract is taken from an article entitled, "The Calm of Romę," recently published in "a journal clandestinely printed at Rome." We surely cannot be censured if we venture to give it a heading somewhat to this effect:—

ENGLAND'S COMING GLORY, AS EXEMPLIFIED BY THE PERSONAL, SOCIAL, POLITICAL, AND SPIRITUAL HAPPINESS OF ROME UNDER THE CONSTANT PRESENCE AND DIRECT AND BENIGN GOVERNMENT OF THE CHURCH'S VISIBLE HEAD, CHRIST'S INFALLIBLE VICAR.

"The Roman question is not with us an abstract principle. The terrible and deplorable reality of our situation is superior to all principle. It is not even a question of annexation to a great kingdom; for the national aspiration is not our sole want. We have need, extreme need, let the world know it, of liberty. We will no longer be a mortmain of the priest, the sport of sbirri and foreigners. We will not, and please God we shall not, be this. And let our words be well weighed. If France effaced from her device the sacred principles which constitute her glory—if she repudiated the right of nationalities proclaimed by her; if Italy ceased to be a nation, and was divided, not into seven, but into a hundred states, that of the priest could no longer count upon us. If European civilisation wishes for a government of priests, let it seek another place. Notwithstanding all coalitions and all restorations, the Romans will eternally conspire against the despotism of a caste which has made a dogma of their slavery. The obstinate *non possumus* we will meet with a *non volumus* even more obstinate still. And we shall see in the end which of the two will prevail."

England going back again to Popery! Dr Manning says so;

and Dr Pusey, and many of the bishops and clergy, and thousands of faint-hearted Christians—men who, in the designs of Jesuits, seem to have lost their faith in the Word of God. Never! never!! Between us and such an unutterable calamity there stand interposed the immutable Word of a covenant-keeping God, and a nation's undying abhorrence of superstition and bondage. The reformation question has been opened up again—not by us, but we accept the issue. Let us be made wise by the mistaken policy of the sixteenth and seventeenth centuries, and with God's unerring truth as our guide, and strong in His presence and promise, let us prayerfully, unitedly, and determinedly, once more unfurl the flag of our country's deliverance, and proclaim to the world :—“WE WILL MAINTAIN, BY GOD'S GRACE, THE PROTESTANT RELIGION, THE BIBLES, THE SABBATHS, THE LIBERTIES AND THE GLORY OF ENGLAND.”

THE END.



