

presents itself at the outset; the party who are styled *ultra ritualists*, those for instance, in order to use as far as possible exact definition, who wear the Eucharistic vestments in celebrating Holy Communion, are a section of the great High Church party, who number among their ranks nearly all the learned, all the zealous, all the influential men in the present Church of England. It is they who are bearing the burden and heat of the day; it is they who by their self-denying labours, by their frequent services, by their weekly Communion, by their house to house visitations, and not least by the valuable work of the sisterhoods which is very rapidly extending on all sides, are keeping alive a spirit of true piety in the Church and nation. And if in any spirit of party legislation, if in deference to the wishes of Lord Shaftesbury and others, measures should be taken to crush out the ritualists, there is very great probability that many if not all of this large section would be driven out of Communion with the Church of their birth. Especially would this be the case if Parliament should take the ill advised step of Legislating for the Church without consulting convocation, which, with all its imperfections, is yet the national Council of the spiritual state of the realm. It is well known that, if such a step were taken, many thousands of the Clergy would thereupon resign their benefices; and it is impossible to estimate the effect which this would have upon the Church and the Clergy generally; the Established Church might even pass mainly into the hands of those whom the laity have long learned to designate as "low and lazy"; the priests that remain would, in that case, be those who think more of the temporal provision the State makes for them, than of the Spiritual commission and divinely-given priesthood they bear. The Church of England separated from the Establishment would then indeed become what many assert she has already become, the Church in England. But we may still hope that by God's mercy such a calamity may be averted. It was said of Rome of old "*Merses profundo pulchrior evenit*;" and we pray in faith that the Catholic English Church may in like manner rise up, after the storms which now are gathering above, around, within her, purified, chastened, glorified. One of the Church of England's most learned and most pious sons, a man who is more loved and revered by all sections of the English Church than any others living, has indorsed the view first advanced by a French Roman Catholic, that the Church of England may yet be in the Providence of God, the blessed means of reuniting the sundered Churches of Christendom. If she passes through the impending storm, now that she has learned to collect all the Bishops of Churches in communion with her into solemn Synod, this is the time when this reunion may begin to come to pass. But, side by side with these bright and happy signs, the dark cloud is seen steadily advancing: where shall we find ourselves when the storm has broken and passed away, and we can once more see the heavens bright?

But to return to Modern Ritualism, and to the Royal Commission it has caused: there is perhaps one great service to the Church which the Commission might have rendered, and which it has not rendered. It might have entered upon a

strict definition which, as seeks to in the Ritual likely to be difficult for undoubted us to the u Ceremonial controversy; solely erroneous of the spread, and tant factor plores the p in fact, the sible to rest this blind the Roman Church: the lately become party, bear *Pall Mall* (the *Weekly* Puritan part that the form on; hard work of God and willing to do the Almighty hearty worship is impaired. in knowledge over themselves most excellent do not rebuke Gospel to the too often accept has just lost among the power and strength and Yet, in the eye how much the