

sitting at a table He propounded the same testament to each, and exhibited its signs. The nearer and more like a modern mass is to the first mass of all which Christ performed at the Supper, so much the more Christian is it. But Christ's mass was most simple, without any pomp of vestments, chants, or other ceremonies; whereas, had it been necessary that it should be offered as a sacrifice, would not He have instituted that fully?"

Luther also said: "In the New Testament there is no visible and external priesthood except that which is erected by Satan, through the lies of men. Our one and only priesthood is that of Christ, by the which He offered Himself for us, and all of us with him. His priesthood is spiritual, and common to all Christians, for with the same priesthood that Christ hath we are all priests, *i. e.*, sons of Christ the High Priest. Nor have we need of any other priest or mediator than Christ. Christ offered himself once, but willed not to be offered ever again by any one."

Hence the difference between Lutheranism and ritualism. Lutheranism made use of ritual largely robbed of its sting. Ritualism makes use of ritual purposely to restore the sting. "It is trying to undo what Luther did. It is plain, therefore, that those who quote the example do not know what that example involves."

It follows that there may be ritual in church worship without a trace of ritualism, and it is needful to distinguish between these two things. Ritualists are anxious to make it appear that there is no distinction between ritualism and the use of ritual, but this is a serious mistake. It is often said, *e. g.*, that the use of ritual is a necessity. It is found in all departments of life—in the private drawing-room, in the court house, in the Houses of Parliament, upon all state occasions in political life. Why then should it be objected to in the house of God? The Prayer Book itself authorizes it—in the imposition of hands in confirmation, in the consecration of the sacramental elements, in the acts of ordination, etc. In this way Ritualists try to insinuate that there is no difference between the authorized ritual of the Prayer Book and the unauthorized ritual introduced by themselves, and introduced not only without authority, but in spite of authority to the contrary, as the Acts of Uniformity testify.

What, then, is the essential difference between the use of ritual and ritualism? What is it apart from choral service, and vestments, and