

plicity of the Gospel with Judaic observances, is, as St. Paul wrote to the Galatians, to return to "the weak and beggarly elements" of outward observances; in their case to subject themselves again, by accepting Jewish instead of Gentile ritualism, to that "yoke of bondage" which they had thrown off in Christ . .

Symbolic ritualism in some cases symbolizes doctrines which are true, but it is associated with many errors and corrupt practices in the Church to which evil memories naturally cling. Many of its practices are purely pagan in origin and were unknown in the purest ages of the Church. These practices were the result of compromise, and arose through a desire to make the Christian and pagan systems compatible with each other in order to facilitate the work of conversion. An illustration of this is the permission given by Pope Gregory to Augustine to allow the sacrifice of oxen upon feast days; and in ritual the thrice repeated casting of dust into the grave in the burial office; the custom of facing the east in worship, derived probably from Persian sun worship, and entering the Church from the common Greek and Roman practice, and also the use of incense, concerning which Scudamore affirms there is no trace in Christian worship during the first four centuries.

Amongst other observances derived from paganism might be mentioned the ceremonial use of lights, the adoration of images, the use of pictures, the veneration of relics, while Neander thinks that the worship of the Virgin Mary is directly traceable to that of Ceres. . . .

It was Cranmer's proud boast that the services of our Prayer Book were conformable to the order which our Saviour Christ did both observe and command to be observed, and which His apostles and His primi-