

(4) It is not High Churchism, for High Churchmen make use of ritual within legitimate bounds, but Ritualists do not. High Churchmen act with perfect loyalty to Christ as the centre of the Christian system, but Ritualists do not. High Churchmen indulge their æsthetic taste in a legitimate way. And so one of them says :

"Architectural splendour, soothing, inspiring music, dresses and ceremonial of all kinds, combine to impress upon a congregation the validity of our belief in an unseen world. . . . This operation of external beauty upon the imagination is not, of course, the same thing as the exercise of true devotion ; but the help which it brings towards the exercise of true devotion is, in the highest degree, important and real. . . . This is consistent with Bible doctrine and with Prayer-Book teaching." If so, it is not Ritualism.

(5) It is not Lutheranism. It has been urged with apparent force that as Luther made use of altars, crucifixes, vestments, lights, eastward position, etc., and as Luther, beyond all others, was the typical Protestant, no one need object on Protestant grounds to the reintroduction of all the ritual apparatus which our English Reformers cast out of the Church of England.

This is a very plausible objection, but it may be fully answered thus :

Luther's position was in many respects different from our own. Luther and his followers were extricating themselves from the fetters with which they had been bound from their youth. We, on the contrary, have been delivered from the bondage from which they longed to be free, and we should be careful not to allow ourselves to be again enslaved therewith. By slow degrees, Luther tried to draw the people from their idolatry and error. By slow degrees Ritualists are trying to lead them back to the same.

But let Luther speak for himself, and it will be easily seen what his sentiments were. In speaking of the Sunday services he says :

"We allow the mass, dresses, altar, and lights to remain until they all disappear or it pleases us to alter them ; but," he adds, "whosoever will do otherwise, we let him." (As much as to say, they can do little harm when not loaded with false doctrine.) "But in the true mass among simple Christians the altar must not remain, and the priest must always turn to the people, as, without doubt, Christ did in the Supper. For Christ, in His last Supper, when He was instituting the sacrament, did not offer Himself to God the Father, but

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