

in its nature and character; and shall present illustrations of the system from books and tracts, such as "Directorium Anglicanum," "The little office book, and the "Golden Gate;" the last-mentioned of which, written by an English Church Clergyman, the Rev. S. Baring Gould, M. A., and largely copied from the Romish Manuals, is in circulation in this country.

According to the Ritualists, there are three branches of the Catholic Church, the Eastern, the Roman, and the Anglican. As regards Protestants, the following extract from Mr. Gould may seem to show what is thought of them:—"The Reformation in Germany and England differed in character. In Germany the Church was utterly rooted out, and a new religion called Protestantism, invented by Luther and Calvin, and other malcontents, was substituted in its place. But in England this was not the case. The Church remained, but remained in fetters. In character it was identical with the Church of old, holding the same essential truths, sacraments and orders, but it was infected with Protestantism, which poisoned its blood, and diseased the whole body, yet without destroying its vitality."—(Golden Gate, part i, page 146.) In accordance with these views, directions are given that prayers should be offered for "Protestants and other heretics;" and in one of his tracts on Church principles, the Rev. J. R. West lays it down as a practical rule "that we must on no account at all go to assemblies of dissenters. For they are called together without any proper authority; they are presided over by persons who have separated themselves from the Church which was founded by the Apostles of Christ."

The Anglican Ritualists distinctly teach, in opposition as well to the Articles of the Church of England as to the Word of God, that there are seven sacraments. In the Golden Gate, as well as in other Ritualistic works, it is said:—"There are seven sacraments: 1, Baptism; 2, Confirmation; 3, Holy Communion; 4, Penance; 5, Holy Unction; 6, Holy Orders; and 7, Matrimony." A curious argument is drawn from Scripture in proof of these. "The seven sacraments are symbolized in Holy Scripture by the seven branched candlestick in the temple. The Prophet Zechariah saw a vision of the Church of Christ, and in it was a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps which are upon the top thereof. * * The lights are the different estates of Christians; the pipes conveying the oil which nourishes these lights are the Sacraments."—(Golden Gate, part i, page 71.)

Baptism, it is alleged, "is not a mere outward form of admission into Christ's Kingdom. It is more. Special benefits are conferred by it: (1) original sin is remitted—that is, the guilt of Adam's transgression is no more imputed to us; (2) the Holy Ghost is given to guide our consciences; (3) we are adopted by God as his children, and a right is given us to the other sacraments, and a title to the kingdom of heaven; (4) a character or spiritual mark is imprinted on the soul, consecrating us to God as Christians."—(G. G., ii., 75.)

"The Holy Communion (according to the Ritualists) is both a sacrifice and a sacrament." "Bread and wine in the sacrament of the Eucharist are consecrated by a priest, and by that act become, 'verily and indeed,' the body and blood of Jesus Christ, not naturally, but supernaturally, present on the altar." "The sacrifice is offered under the form of bread and wine. It is the pure offering which Scripture says should be made to God in every place, among the Gentiles after Christ's coming." "The sacrifice is offered to God for five objects: (1) as a remembrance of the death of Christ; (2) as a solemn act of worship; (3) as an act of thanks-