

“garments for glory and for beauty”—all these are intended by those who use them to bring before the mind the grand ritual of heaven. To the legality of these and such like adjuncts of public worship we will presently refer. But first we must notice the different Uses in performing the public worship.

Here, much depends on the clergyman personally. Some seem to forget that when a thing has to be done, system is absolutely necessary to prevent slovenliness. And system is but another word for ritualism. Behold, then, the unsystematic lounging upon the soft cushions of the Holy Table, which—littered with books—is also the repository of his pocket-handkerchief, gloves, spectacles-case, etc. The open exhibition, it may be of a black bottle, or a pocket dram-flask to take the place of a decent flagon, together with other kindred acts of carelessness, betray a want of respect which would not be tolerated at a common supper-table.

In advance of this, we observe “the Priest standing at the north side of the Lord’s Table,”* giving outward expression by the reverence of his action, to the solemnity which he feels, and desires his flock to feel towards the highest act of Christian worship.

“Fair gleams the snowy altar-cloth,
The silver vessels sparkle clean,”

and every other accessory to the Divine Service, every action and posture of the celebrant bears witness to studied precision and loving carefulness.

Next, we have the genuflecting posture-maker, who delights in making a sensation by flaunting the red rag of his mock-popery in the face of Protestant John Bull, but ready on the first appearance of danger to shelter himself behind wiser and better men. ’Tis he who writes to his tailor, dating his letter on “The Morrow of the Translation of S. Symphorosa’s Bones.”† ’Tis he, who, like the cackling hen, takes good care to draw attention to the forbidden book or ornament which he has purchased on the sly, for the purpose of venturing to do something naughty. ’Tis he who makes himself conspicuous by elevating the Chalice and Paten high above his head, as well as by constant mysterious motions, prostrations and genuflexions, during the act of consecration.

Thus we have given the varieties of Ritualism under the different heads, from which it will be seen that there has been a wide diversity, both of opinion and practice. Previous legal decisions had done somewhat to determine the law. The last one by Sir R. Phillimore, in the important cases of *Martin vs. Mackonochie*, and *Flamank vs. Simpson*, has settled the remaining points in dispute. It forbids, as contrary to the law of the Church of England, the mixing of water with the wine during the celebration of Holy Communion, as also the using of incense, and elevating the chalice and paten. It declares that two candles lighted during the celebration of Holy Communion, are commanded by English law. A judgment some years back, in the case of *Liddell vs. Westerton*, decided that the Eucharistic vestments were to be worn, and that cloths of various colours for the Holy Table, as well as ornamental crosses were allowable. Thus we have, clearly defined, by the highest judicial authority, what ritual the Church of England commands or allows, and what she prohibits.

The surplice alone is to be worn on all ordinary occasions. “At the time of Holy Communion a white Alb, plain, with a vestment or cope, and two lighted candles on the Holy Table for the signification that Christ is the very true “Light of the world.” But there must be no incense nor elevation of the chalice.

* Ex. xxviii, 2.

† Newland’s Lectures on Tractarianism.