

In Baptism *water* is the *expressive symbol* of cleansing, signifying the blood of Christ, which taketh away all sin, and the purifying and sanctifying influences of the Holy Spirit.

In the Holy Communion the bread and the wine are the *natural symbols* of appropriation, assimilation, and participation, of communion or fellowship, of strengthening and refreshing, pointing, as they do, to the broken Body and poured-out Blood of our divine Redeemer.

The *surplice*, of fine white linen, is a natural symbol of purity ; the ring, in marriage, is a visible pledge of fidelity and of constant love ; the joining of hands of a solemn compact ; the *casting of earth* upon the body in the burial service a sign of its return to the earth from which it came.

The only exception to this principle of natural expressions of devotion in the Prayer Book which occurs to my mind is *the sign of the cross in baptism*, which was *exceptional*, and required a long canon to explain the reason why it was retained at the Reformation. The sign of the cross was an ancient and widely used symbol of our *redemption*, and, as the sixtieth canon states, was a *badge* "whereby the infant is dedicated to the service of him who died upon the cross."

The second theory is that of *symbolic ritualism*, called by Carlyle "the scenic theory of worship," the use of signs to set forth dogmas. It is what Ruskin calls "exhibitory," and is the elaborate system of signs and symbols appealing to the senses, and having for its main object the teaching of doctrine. Amongst its advocates are found those who love the ornate and sensuous, those who adopt it upon the principle of utility as a convenient vehicle