

doctrine should be false, it would be impossible for the Archbishop to legalize the expression of that which is false.

Nevertheless, ritualism has received from the judgment of the Archbishop a certain amount of authority, and that which was mere will worship before his judgment was pronounced has at length been granted a place in the worship of the sanctuary. But is it well to do this in face of the testimony of Scripture? Is the use of non-doctrinal ritualism likely to be beneficial? The apostle says in Coloss. ii. 20, concerning Jewish ritualism: "If ye died with Christ from the rudiments of the world, why, as though living in the world, do ye subject yourselves to ordinances, Handle not, nor taste, nor touch (all which things are to perish with the using), after the precepts and doctrines of men? Which things have indeed a show of wisdom in will worship, and humility, and severity to the body; but are not of any value against the indulgence of the flesh."

Such is the apostolic condemnation of the use of humanly authorized ritualism. He says it is of no value for the promotion of practical holiness, and surely that ought to be sufficient. But I should be disposed to go further, and say that it is likely to prove injurious to the soul, inasmuch as it may lead the soul to lean too much upon the mere performance of the ritual. As one has well said: "The only religious reality for man is a spiritual reality, and the evil of forgetting this is visible everywhere. The result is that external exactness and ceremonial punctiliousness take the place of inward conviction. Religion being viewed wholly on its objective side, the ethical aspects of it are lost sight of. It becomes a ceremonial, not a reality of soul. It becomes a creed to which assent is required; it is no longer a faith. Worship is conformity to some rite. The chief importance in the eyes of its advocates is that it should be mechanically accurate. It is no longer the tribute of the heart. The moral response of the worshipper is no longer deemed needful."

This applies to non-doctrinal ritualism. But make it an expression of false doctrine, and then it becomes intolerable to those who love the Lord and are jealous for His name. Make it the expression of the worship due to the glorified humanity of our risen Lord under the consecrated elements of bread and wine, and then, irrespective of the question whether the body is really present or not, or, if present, irrespective of all disputes as to the modes of its presence, it is not lawful to use it. The worship of the Lord under the bread and wine