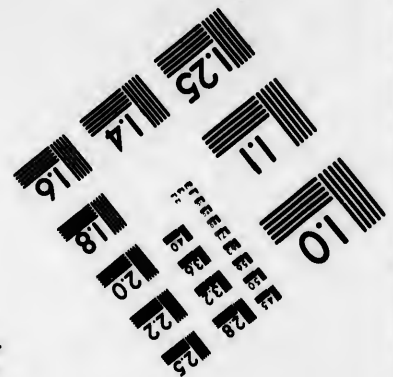
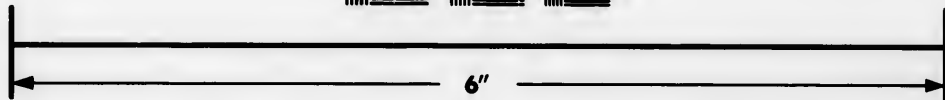
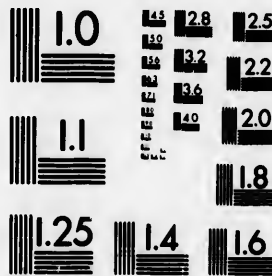


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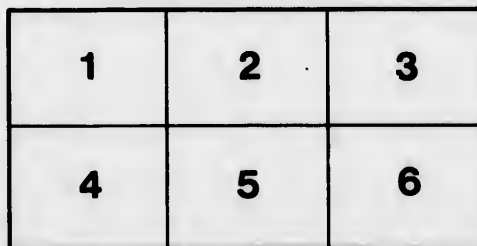
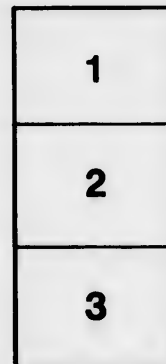
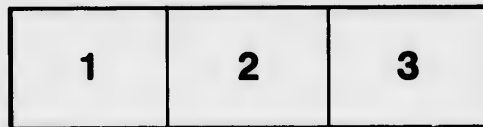
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RITUALISM,
ITS
LEGALITY AND EXPEDIENCY:

BEING

AN EXAMINATION OF THE RECENT WORK

BY

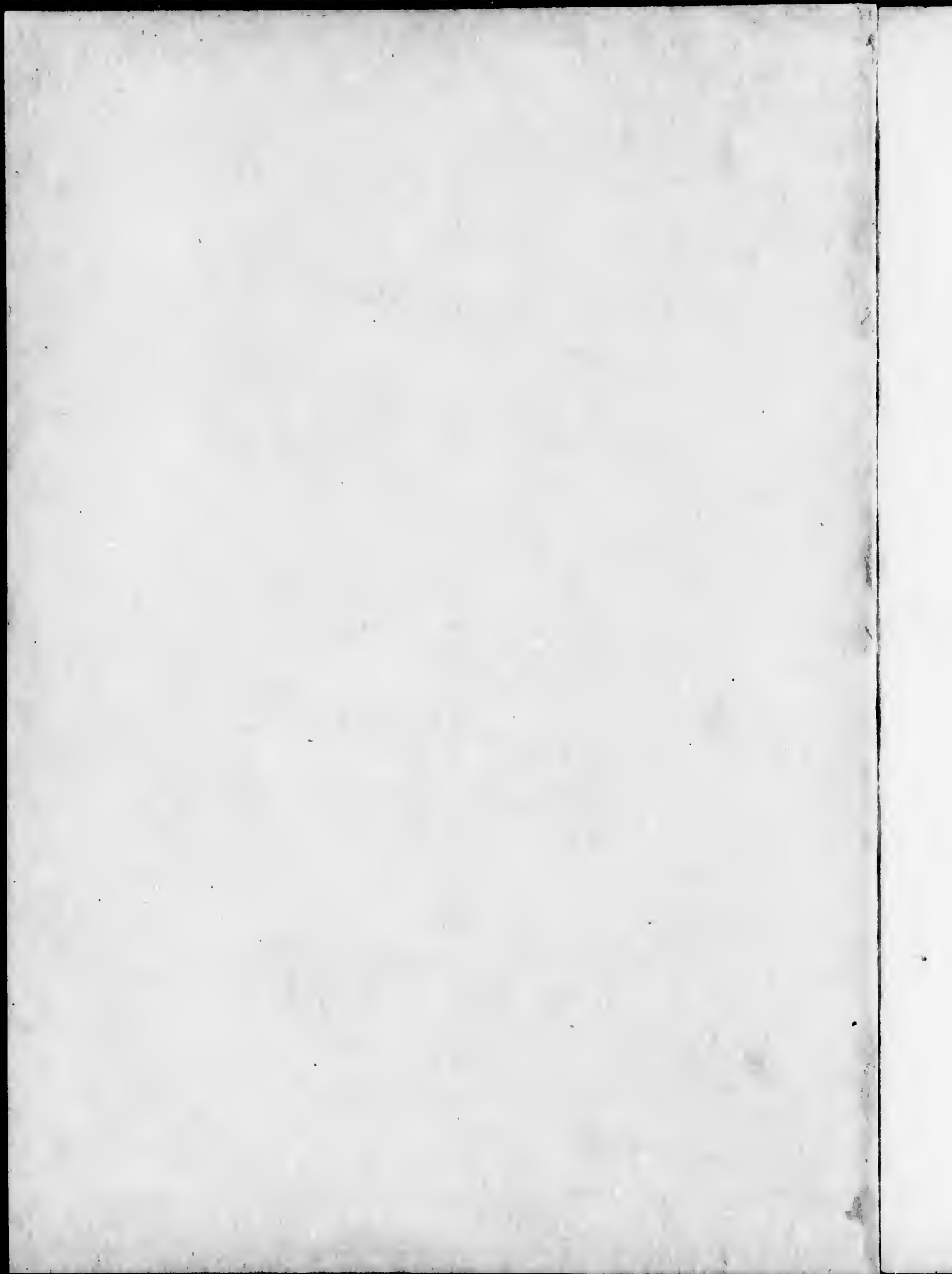
THE RIGHT REVEREND BISHOP HOPKINS,

AND VARIOUS OTHER AUTHORITIES.

By a Priest of the English Church.

Montreal:

PRINTED BY JOHN LOVELL, ST. NICHOLAS STREET,
1867



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RITUALISM, *24th volume* *St*

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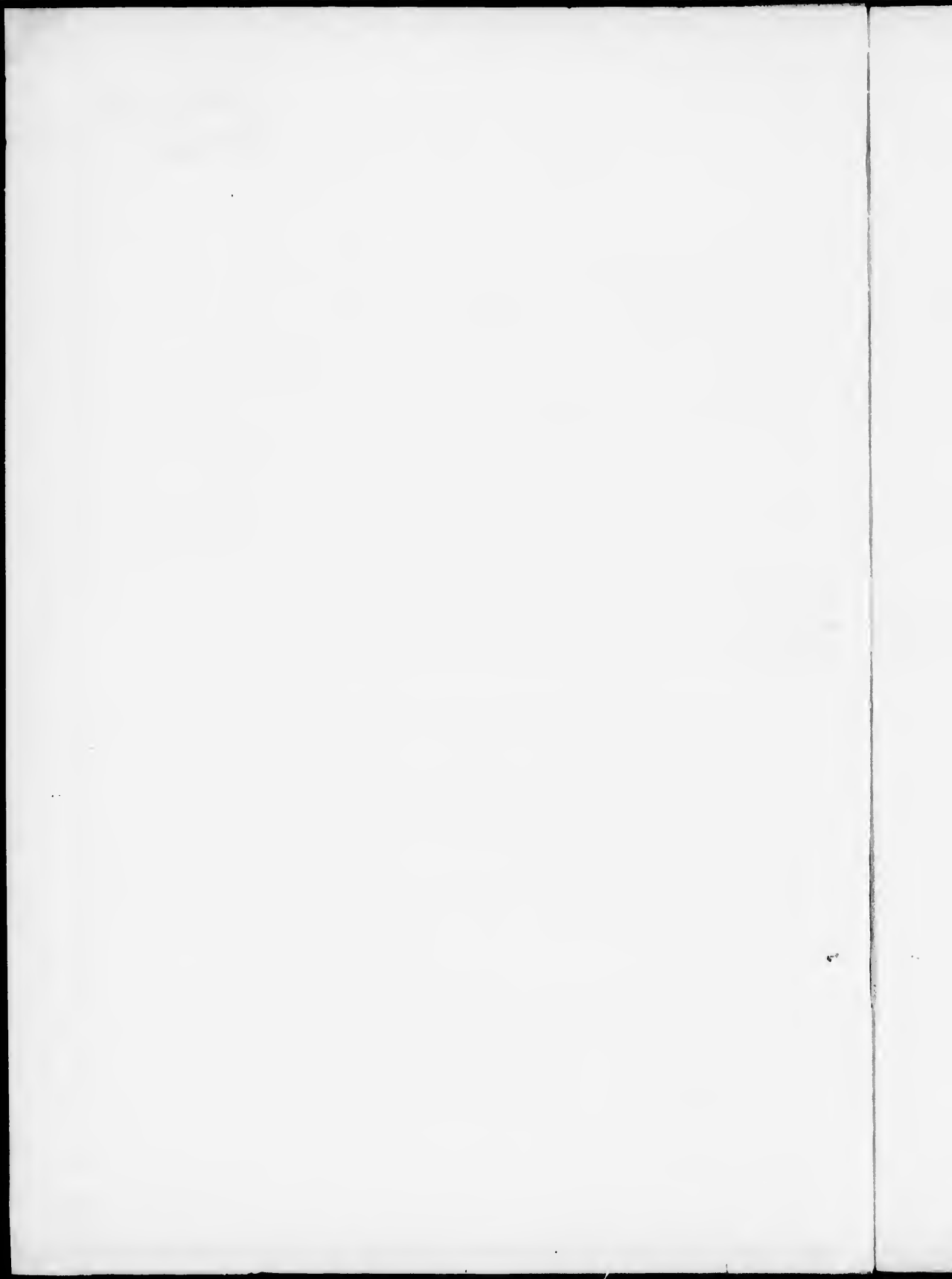
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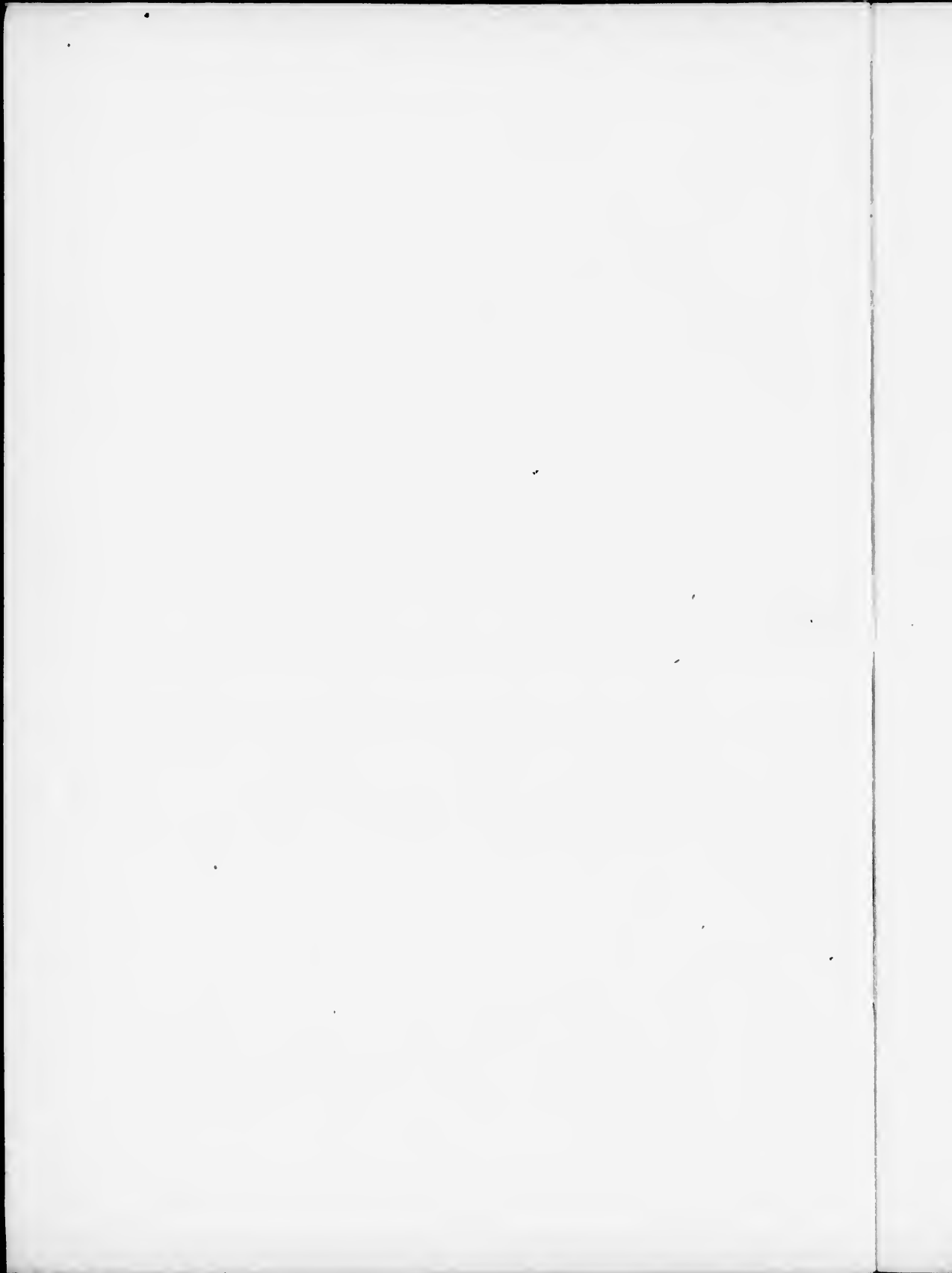
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P R E F A C E .

THE following remarks form part of a larger pamphlet which the Author commenced some months ago, very shortly, in fact, after the publication of Bishop Hopkins' work. Delicate health, and other causes, hindered the completion of the pamphlet. In the interim the wheel has not been idle. While events have confirmed the Author's views, it would be useless and unprofitable to state facts now obvious to all. At the same time Ritual is a subject of such pre-eminent importance, that the opinion of an independent thinker, removed from the scene of struggle, may be of some value. The issues of the present contest are of vast consequence to the Church at large. Questions of faith are really involved, and much, humanly speaking, depends on the wisdom and discretion of the arbiters in the contest. While we offer prayers that the present dangers may be overruled, we should look the matter dispassionately in the face, see what is at stake, what we may lose, and what we may gain.

BENEDICAT DEUS.



RITUALISM,

ITS

LEGALITY AND EXPEDIENCY.

RITUALISM is assuming more and more importance almost every day. The appearance of Bishop Hopkins' work was an event of no slight interest. The presiding Bishop of the United States has a reputation for experience, high character and honesty, which, combined with his wide reading, give weight to his utterances. We cannot but regret that the Bishops of the mother Church of England should have allowed one of the Bishops of the daughter Church of America to be the first apparently to investigate carefully and to speak authoritatively on this topic of the day. The English Bishops, although as a body they have evinced some charity towards the Ritualists, although they have acknowledged the self-devotion which characterizes the leaders of the movement, have not really looked into the question. It would be charitable to assume that their feelings and associations have warped their judgments, and perhaps unconsciously influenced their expressed opinions.

The motion of the Bishop of Oxford in Convocation, February, 1867, in answer to a report from the Lower House, seconded by the Bishop of London, and sanctioned we presume by the twelve Bishops present, is an instance of lamentable ignorance of the true state of the case. It is not easy to conceive much more time serving than was manifested on a

later occasion by the majority of Bishops, who were prepared to surrender the liberties of the Church, and to Erastianize it still further, in order we fear to gain popularity. The greater number of those present in the House of Lords were ready, if not eager, to promote Lord Shaftesbury's bill, if by so doing they could crush the Ritualistic movement. For years, by slow and painful degrees, the Church has been endeavoring to assert through Convocation the independence which must belong to her as part of the Catholic body. But the mass of Bishops would give up all that has been gained, and take the lead in truckling to ignorant partizanship. Although Bishops are, from their high position, free from any evil consequences that may attach to unpopular opinions, and although the inferior Clergy may know that their very daily bread may, humanly speaking, depend on what is called their views, we yet find that the former are as timorous, to say the least, as the latter are fearless and uncompromising. It is true that Bishops in these days must be large-minded, not party men; but this implies a readiness to sympathize with all that is good and earnest, and is entirely opposed to the line of policy which we trace in the conduct of some Bishops now-a-days. They seem to shut their eyes to any neglect of Church order, while they animadvert severely on what they conceive to be excess in Ritual. When we notice the disingenuous bigotry and extraordinary ignorance which characterize the Bishop of Durham, as recently exemplified in his correspondence with the Bishop coadjutor of Edinburgh, and the Rev. and Hon. Francis Grey, when we notice the animus of the Northern Primate, can we wonder that, in the opinion of some, and they sensible, thinking and loyal Churchmen, it is undesirable to have more Bishops, so long as they are appointed as at present by the Crown. One Bishop, and one only, has not been afraid to speak the truth. The Bishop of Salisbury knows that the faith of the Church is covertly assailed, though people suppose that chasubles and incense are alone complained of.

We have to thank him for his manly and able apology for some of the central truths of Christianity, and to admire his wise and judicious toleration to all parties on the matter of Ritual. The names of those appointed to serve on the Royal Commission are now made public, and we should be grateful for the evident desire of Lord Derby that both sides should be fairly represented. The querulous croaking of the Record, and the secession from the list of members of Lord Shaftesbury and the Archbishop of York, prove plainly that there is no desire on the part of many to examine the disputed points calmly and dispassionately, but simply to strike the hapless Ritualists, without hearing. They were to be sacrificed without mercy, with scarcely the form of a trial, and the Royal Commission was to legalise the injustice. We have been saved from this great danger, and the natural thought is, what will the Royal Commission do? Their proceedings must occupy some time if honestly and laboriously carried out. They can then report evidence and offer suggestions. Convocation will most likely next be consulted, and we presume that the matter will then be laid before Parliament. Many minds have been rendered anxious and unsettled by the fear that the Church and her own rightful Assembly would be entirely ignored. No statement was at first made that the opinion of Convocation would be asked in the matter at all. We owe it to the Clergy of the Deanery of Chew and Portishead that they elicited from the Primate a reassurance on this head.* But why should so important and fundamental a point be simply an understanding between the Bishops and the Government? Why should it not have been announced at first that the voice of Convocation would be heard? Why should the truth come out in this back stairs sort of way? What can the mass of Churchmen be about, that they should sit down satisfied under the mere uncertain-

* See Guardian of June 26, 1867.

ty? * When Lord Shaftesbury's proposed bill was first laid before the house of Lords, two laymen in the presence of several Bishops were the only peers bold enough to lift up their voices in defence of the Church's Convocation. It cannot be a matter of surprise that Christians outside our Communion, should believe that we are more state ridden than we actually are, and that the Queen, through the Parliament, decides on what the Church should do and teach. All we ask for Ritualism is the toleration so freely extended at present to neglect of some of the Church's plainest rules. If it be found (as we believe it will) that Ritualists do not go beyond legal latitude, we trust, in a spirit of justice, that the Rubric admitting their practices may not be repealed. Ritualists are not an aggressive body. They are only aggressive against sin and irreverence. They only ask to be let alone. It is a singular circumstance that while Lord Shaftesbury's bill was framed to alter the Rubric, Mr. Martin should bring an action against Mr. Maconochie, for doing what the latter believes to be sanctioned by the Rubric. It is also instructive to notice that the vestments do not enter into any of the counts. This is a tolerably clear implication that against them at all events lies no valid legal objection. Churchmen should be reminded that the much disputed Rubric has for them the highest Ecclesiastical and Civil sanction which it can possess. Nothing

* Since writing the above the Debate in the House of Lords on this particular question has reached us.

It seems that the Archbishop of Canterbury had no distinct authority for the assurance he gave. He judged by analogy that Convocation would be consulted. Perhaps it may. Lord Derby implies somewhat vaguely and haltingly that this will be the case. But we maintain that the position of the Church is most humiliating. Parliament may legislate as it likes. We will not accept its enactments in spiritual matters unless they are sanctioned by Convocation. Though that body imperfectly represents the Church at large, we must be satisfied with its voice in preference to complete state tyranny. Churchmen must rouse themselves. Even the Press seems in part to be at length alive to the crisis, and to be conscious that the final conflict is rapidly nearing. See "Literary Churchman," for July 13th, 1867, article "Forewarned."

which reveals it is worthy even of consideration, if it does not possess equal authority.

But to turn to the question now of interest. Are these vestments legal and desirable? We propose briefly to examine this point and naturally have before us the book of Bishop Hopkins. It has been read by many doubtless with considerable interest, and a cheap edition has been recently issued by Masters. Whilst we agree with many of the conclusions, we differ from some of the writer's premisses and arguments, for which disagreement we hope to shew good reasons. In a good cause it is important to have good weapons, and some of the Bishop's seem to us very faulty.

It is rather singular that the logical fallacies so noticeable in the Book have not attracted the attention of Reviewers.

More than one of the grounds on which he justifies Ritualism would to many minds appear rather to make against it, and the Bishop's somewhat low sacramental views do away with the real ground on which Churchmen should desire Ritual.

We cannot, however, but admire the spirit of the book. Though the Bishop is naturally indisposed from age, associations and habit to sympathise with changes, he yet rises above any narrow ultra-conservatism, and is superior to prejudice or fear of unpopularity. It speaks much for the relations of the Bishop with his Clergy, that some of the latter writing in their own name, and apparently in that of others, some of whom were laymen, should desire to know their Diocesan's views in full upon Ritualism, and that the Bishop should readily and cheerfully comply.

His Book divides itself into an Introduction, Nine Chapters, and a Recapitulation or Conclusion. We propose to touch upon each portion separately, in order to do justice to the Bishop's arguments. The Introduction has for its subject, the necessity of some form and order in Public Worship. The Bishop by arguments drawn from Scripture, and the analogy of creation and nature, briefly combats the notion, that form

and order are matters indifferent. As all bodies of Christians adopt some form and order of Public Worship, the question cannot be "shall there be any Ritual at all, but what is the best form of Ritual"? To put such a question is like opening a sluice gate, so that the hapless questioner runs the risk of being swallowed up by the stream which he has evoked. At the close of his Introduction, the Bishop, with almost superfluous earnestness, protests against the idea that what is called Ritualism means a tendency to Rome, and shews well that the Reformation was a resistance against various corruptions and modern innovations of doctrine, and had nothing essentially to do with ceremonies. This is perfectly correct with regard to the great leaders of the Reformation. But every movement has its narrow-minded supporters. Hooper was one of these, and he probably was as afraid of the color and make of a robe, as he was of the Papal supremacy.

The Bishop next proceeds to unfold the scheme of his work.

1st.—He refers to Scripture, and proposes the Divinely-ordained Jewish Ritual as "the only model entitled to our highest reverence."

2nd.—He sets himself to examine the "common opinion that this Ritual has been entirely done away;" which he "considers to be a very manifest error."

3rd.—He proposes to shew that the "Gentile Church, though free from the ceremonial law, yet took its whole system of Ritualism from the Jewish pattern."

4th.—He discusses the existing law of the Mother Church of England.

5th.—He states "the merits of the question as", in his opinion, "it affects the interest of the Church in the United States."

The first chapter of the Bishop's work may be dismissed with a few words. Every one can see that even the minutest and

most elaborate details of the Jewish Ritual, were prescribed by God. The carving, the embroidery, the altar of incense, the golden censers, the seven-branched candlestick, the mitre, breast-plate, and robe of Aaron, the robes for his sons, the provision for the public service, were all of Divine ordinance. These facts, more or less familiar to all, are especially valuable, inasmuch as they shew that Ritualism cannot be *per se* objectionable to the mind of the Almighty, and that to speak of it with a calm supercilious affectation of superior knowledge, or with indignant horror, as if in itself superstitious, are both really profane.

The 2nd, 3rd, and 4th chapters of the Bishop's book, are in our opinion the weakest and least satisfactory. They are not likely to do service to the cause of Ritualism in the minds of many, and we trust to shew that they are fallacious. In order to prove that the ceremonial law given by God to Israel, was not, except in part, abrogated by Christianity, the Bishop cites the Circumcision of Timothy by St. Paul. It is known that Timothy was of mixed blood, his father being a Greek, his mother a Jewess. In consequence of his father's nationality, he might have been reckoned as a Gentile. Yet St. Paul circumcises him.* Why? The Bishop has given us the reason, as he thinks; one, we say, with all deference, not provable from Scripture. The fifteenth chapter in the Acts of the Apostles relates the disputation upon the question of Circumcision. That dispute was the occasion of the First Council of the Church, which was held at Jerusalem, under the presidency of St. James, the first Bishop of the Holy City. The Council pronounced that Circumcision was unnecessary, and lays down certain conditions required of the Gentile converts. These were, that they should abstain from meats offered to idols, and from blood, and from things strangled, and from fornication. The last of these things pro-

* Acts xvi. 3.

hibited has nothing to do with the question at issue. We know that the Gentiles accounted fornication an indifferent matter.* Its fearful prevalence needed this prohibition. But the other three practices were in themselves indifferent.† In the case of an animal strangled to death, the blood was not to be shed from it. This was esteemed a delicacy by the Gentiles, but was held to be forbidden in the command given to Noah,‡ and repeated in the Law.§ The abstinence from blood, enjoined before the giving of the Law; was reiterated many times. In the Western Church this injunction was observed almost till the time of St. Augustine. Few at that period thought it obligatory. It is still maintained in the Greek Church, in the case of clergy, according to the 69th of the Apostolic Canons.|| Eating of meat with the knowledge that it had been offered to idols, was so closely connected with the worship of idols, that its prohibition was held to be advisable by the Apostles.¶ The other two customs prohibited, would of necessity have wounded the susceptibilities of the Jewish converts, and tended to separate them from the Gentile Christians. Hence the Apostles made this wise concession. But says Hooker,** “this was in respect of the conveniency and fitness of the state of the Church, as it then stood,” and again the same author elsewhere,†† observes, “A positive law is that which bindeth them that receive it, in such

* According to some instead of *πορνείας* it should be *πορκείας*, that is, swine's flesh. Bentley would suggest *χοιρείας*. See Dean Alford's Commentary on Acts xv. 20.

† See Dr. Wordsworth's Commentary in loc.

‡ Gen. ix. 4.

§ Lev. iii. 17; vii. 26; and I Sam. xiv. 33.

|| See Wordsworth's Commentary.

¶ See 1 Cor. viii. on this special point, and a very interesting paper in the Literary Churchman for July 13th, 1867, entitled “St. Paul's Theory of the Eucharist.”

** Eccl. Pol. b. k. 4, c. 11.

†† Sermon. 3, p. 619.

things as might before have been either done or not done without offence, but not after, during the time it standeth in force. Such were those Church constitutions concerning strangled and blood. But there is no person whom, nor time wherein, a law natural doth not bind." Bishop Sanderson remarks,* "The Apostles in the first Council holden at Jerusalem, laid upon the Churches for a time a restraint from the eating of blood, and things sacrificed to idols and strangled." Kindly consideration for Jewish prejudice shaped the legislation of the Apostles and the practice of the early Christians, as is proved in Church History. The Jewish Sabbath was for a time observed by early believers concurrently with the Sunday, although St. Paul tells the Colossians,† that they are free from the necessity of observing this or any other Jewish rite.‡ But the law, with all its Heaven ordained ceremonies, was but a shadow, an outline of good things to come,§ and hence to assert its claims on any one after authoritative Christianity came, is an anachronism, and misses the meaning of Scripture and Divine dispensations,|| Christianity has not only in part but entirely

* Serm. 5 ad pop. 3 vol. p. 160 § 16 and p. 169.

† Col. ii. 16.

‡ Inclusive of distinctions of food. Compare also Romans, xiv. 2.

§ Heb. ix. 15, x. 1.

|| See Blunt's History of the Christian Church, p. 132 and 133. "There was yet another argument adduced by the Christian writers against the Jews, not open to the Apostles themselves, or at least to those of the Apostles who did not survive the fall of Jerusalem; an argument which could not but have great weight with them; namely, that as the actual existence of the capital and of the temple was necessary to the discharge of many of the rites of the Law, these being now destroyed, and the whole of the hierarchical dynasty done away, (agreeably, indeed, to prophecy,) they had no longer the means of fulfilling the ordinances of their law, circumstances had broken it up; nay, many prophecies relating to Zion could not any longer be possibly accomplished; and, therefore it was for them to consider whether they could be in the right whilst they still cleaved to that Law and rejected the Gospel, into which it

fulfilled and taken the place of Judaism, and to be consistent with Bishop Hopkins' reasoning, a Christian Jew should not in part but wholly obey the ceremonial law of Moses, if he obey any portion of it. Timothy had some Israelitish blood in his veins. The Apostle Paul, to please his own countrymen, circumcised him, though in no way bound to do so.* He refused subsequently, against all influence, to circumcise Titus.† Bishop Hopkins also alleges in support of his view, St. Paul's joining the four men who had a vow on them‡. It is a matter of doubt whether St. Paul was in this case himself a Nazarite.§ But the vow, of which he bore the charges out of charity, seems to have been a real Nazarite vow. He assisted these men to defray their expenses,|| and thereby bring their vow to a conclusion, by shaving their heads. All that this proves is, that the Apostle prudently and kindly desired in non-essential matters to disarm opposition, and, if possible, thereby win his enemies over to the Gospel. The Bishop is in fact inconsistent with himself, for while he instances the Circumcision of Timothy as a proof that the rite in question was binding on those of in any sense Jewish origin; he, in p. 13, tells us, that the "Sacrament of Baptism was established by supreme authority as an indispensable rite of initiation into the Church of the Redeemer."

had died away. And, on reflection, one cannot but suppose, what in fact seems to have proved the case, that the Jew, thus dislodged by the force of events from the revelation of Moses, and unwilling to accept the revelation of Christ, found himself soon without a creed, and accordingly lapsed into a religion of his own, which has hardened his heart against all wholesome impressions, beyond any other class of men."

* See Wordsworth's Commentary on this passage.

† Gal. ii. 3, 4.

‡ Acts xxi. 26.

§ The vow mentioned, Acts xviii. 18, was apparently not the vow of a Nazarite, for the Apostle shaved his head at the beginning and not at the close of the period.

|| This was a custom not uncommon with the charitable and devout.

What becomes then of Circumcision? It was of old the sign of a covenant between God and His chosen people, and was the appointed means of entrance into His Church. This was the ground of its existence and of its necessity in former days. Why then was Baptism instituted as necessary for all, Jew or Gentile? The institution of Baptism virtually abrogated Circumcision, and thus the Circumcision of Timothy, as a support to the Bishop's argument, falls to the ground, bringing the argument down with it. The Bishop's reasoning, if it proves anything, proves too much. He rightly observes that the authority, which has made a law, can alone repeal it. But the Apostles were commissioned by Christ to establish His kingdom. They doubtless received full instructions from their risen Lord, at their interviews during the great Forty Days.* They received plenary authority and power of the Holy Ghost to reject rites that had become unnecessary and would soon be obsolete. The cautious prudence, which their whole line of conduct evinced, must not be misunderstood. They did not, unless compelled, attack existing institutions. We do not find St. Paul in so many words condemning slavery, although he did all in his power to ameliorate the condition of the slaves. Yet we find the early Christian Church gradually introducing emancipation throughout the Roman Empire, because it was felt that slavery was opposed to the mind of the Church.† The attempt to uproot suddenly an institution of so long standing would have been futile without a miracle, and very inimical to the spread of Christianity. The Church of Jewish Christians came to an end, when Jerusalem was taken by Titus, A. D. 70. We have not therefore any opportunity of judging what they would do in matters relating to their law, if they

* See Clemens Romanus, § 44.

† Enfranchisement was recognized as a religious act, and the Code of Justinian is highly favorable to enfranchisement. See Goldwin Smith's "Does the Bible sanction American Slavery?" p. 70.

were now a separately existing community. The Bishop falls into a twofold "*petitio principii*" when he asserts, that when the Jews are restored to their own land they will manifest the same reverence for their Church prescribed to them by God. It is an open question whether the Jews will be, in a literal sense, restored, or whether their restoration will not be a spiritual one, viz. their conversion, their restoration to the covenanted mercies and grace of God. Also, to judge by St. Paul's conduct, and that of the early Christians, we can hardly conclude that in the event of the literal and physical restoration of the Jews, they will carry on the observances not forbidden in so many words by our Lord's Apostles and narrated in the Acts.

The Bishop remarks, p. 14, "There has been no abrogation of the ancient law given to Israel. The Jews throughout the world still obey it, so far as their circumstances allow." What if they do? Miserably languid and almost dead as is the Jewish religious practice, what has it to do with the present question? Do they observe their law as Christians? Do they believe in the Lord Jesus Christ at all? Has not, in their eyes, the Messiah yet to come? Of what weight then is the statement? Even if the language of St. Paul, and the practice of the early Church be disregarded, the very facts of the destruction of the Temple, the failure of every attempt to rebuild it, and the dispersion of the Jews, are proof enough that the Jewish Ritual is intended by God to be a thing of the past. After these events the law was not only "*mortua*" but "*mortifera*,"* and though interesting as the germ of higher things, of no binding authority upon any Christian, be he of Jewish or Gentile extraction.

We entirely agree with Bishop Hopkins, that the Christian Church is a development of the Jewish Church, as the fruit is a development of the bud, or the perfect insect from the

* When Christ came it was "*moribunda*."

larva. This very fact implies a change of condition, to our minds entirely subversive of the very conclusions drawn by our Author from this analogy. The Jews, who now worship according to the Mosaic Ritual, are not in a state of enlightened knowledge, but of darkness, for a veil is on their hearts.

In the 3rd chapter of his work, the Bishop examines what he calls the "ordinary view." He attacks a statement of the present Bishop of Ely, in his well known work on "The Articles."—Bishop Browne observes, "we know well how strongly St. Paul condemns those who adhered to the Jewish ceremonial.—Indeed, in the Epistle to the Galatians, the Apostle declares, that if a man is circumcised, and strives to keep the law, (i. e. the ceremonial law of Moses,) Christ has become of no effect to him, he is fallen from grace." Bishop Hopkins rightly explains this expression of St. Paul to be a condemnation of those who rested upon Circumcision and made it a question of salvation. But we must most strongly demur to some passages in p.p. 18 and 19. The Bishop therein places Baptism and Circumcision practically on an equality. We are astonished to meet with such teaching in any work of any Bishop. Circumcision is on a parallel with Baptism, inasmuch as both have been outward marks, or signs of a covenant between God and man. Circumcision also *was* the appointed means of entrance into the ancient Church, as Baptism *is* the ordained mode of admission into the Catholic Church of Christ. But the parallel extends no farther. Circumcision,* though a symbolical act, is not a Sacrament, or means of grace, as Baptism. Circumcision did not, as Baptism, confer the new birth of the Spirit. And although we may be right in saying that Circumcision was in a sense a spiritual ordinance, and should be spoken of with respect as of God's appointment, yet to place it on an equality with Baptism, is, to say

* See the introduction and early Chapters of Wall's learned work on Pædobaptism.

the least, loose and inaccurate religious teaching. St. Paul in Rom. iii. 1, asks the twofold question: "What advantage hath the Jew, or what profit is there in Circumcision?" To this he replies, "Much every way; chiefly because unto them were committed the oracles of God." In other words, they enjoyed the privilege of being selected as God's peculiar people, of receiving His revelation, and Circumcision pointed that fact out to them and to others. It separated them from surrounding nations, and demonstrated that they were the people to whom the oracles of God had been committed. A Jew was not a Jew who was only one in the flesh by the ordinance of Circumcision, and who might transgress and set at naught the law. Neither is he a Christian in deed, who though baptised is yet disobedient. But to say p. 19, "neither are those Sacraments which are merely outward in the flesh," really degrades Baptism. A Sacrament is a Sacrament quite apart from the recipient. The "res Sacramenti," and the "virtus Sacramenti" are not necessarily synonymous terms. A Christian may misuse Sacraments, but he cannot do away with the fact that they are Sacraments, though he may receive no benefit from them. The Bishop's view is all but Zuinglianism, and the confusion in these statements is as singular as it is unsatisfactory. If as Churchmen we are bound in every point to conform to Apostolic precedent, we should be compelled to institute communism of property. The conduct of the Apostles at a special time was characterized by remarkable discretion, and this discretion was given them by God Himself. It is of course permissible even now for any one, be he Jew or Gentile, to be circumcised, and to eat unleavened bread, provided he do not make such a habit a crucial test of faith in himself or in others. But we do not see how the cause of Ritual is any way furthered by such a concession.

We would also ask how does Bishop Hopkins explain the words "Jewish Law," which was to remain till all be fulfilled? Does he interpret them as the whole ceremonial

as well as moral law ; or simply the latter alone, or by a self-constituted eclectic process, the latter and a portion of the former ? Admitting as we are prepared to do, that the Bishop of Ely's statement* is perhaps somewhat rhetorical and scarcely close enough in its reasoning for a Theological manual, yet the prophecies quoted by Bishop Hopkins, as invalidating this statement, make in our opinion nothing for him. They are inapplicable to any earthly condition. They can scarcely be fulfilled except in a heavenly sense, and that very fact would suggest the idea that the literal carrying out of ceremonial observances was not signified. Does not the word "law," point to the principles of morality, which are eternal as God Himself? Even if we grant, which we are not disposed to do, that the word "all" spoken by our Saviour is to be taken as relating to every single prophecy in Scripture, and not to the Incarnation, the Atonement, the events in fact of our Lord's earthly life ; still we cannot dogmatically declare that the word "law" includes the ceremonial edicts as well as the moral precepts. And indeed if we examine the context of our Lord's remarks we shall notice that the question of externals of Ritual did not come under consideration.† Morals were the subject of His teaching, and the consensus of Commentators has thus explained the passage. For we may fairly conclude the word "all" here is co-extensive with the scheme for man's redemption, when in the fulness of time the Law retired to make way for the Gospel, and Christ came into the world. It ought to be unnecessary to remind ourselves

* Our Lord had indeed declared that one jot or tittle, i.e. of the Law, should not pass away till all was fulfilled. But all was fulfilled when the Sceptre departed from Judah, and so the Jewish commonwealth was dissolved ; and when the types of the law had their full accomplishment in their great Antitype, our Prophet, Priest, and King.

† Dr. Littledales' little work, from which we quote further on, takes, as we conceive, the right view of the argument from the Mosaic Dispensation.

that one important canon must always be followed in the explanation of Scripture, namely, that the general scope must be looked to, and no undue preponderance given to isolated passages. Bishop Hopkins allows that he is in a minority, and we must say with all respect, that the general teaching of Scripture and of Theologians is opposed to him. He should bear in mind too that his conclusion would naturally predispose people against Ritual. The Law with all its detailed, complex, and almost fretting restrictions, was intended for an imperfect state. It was the schoolmaster to bring men to Christ. It symbolized discipline. It enjoined literal obedience. The Israelites had to conform to an ordinance without knowing its meaning. No man, who has attained the liberty of the Gospel, would sympathize with a movement which would seem to restore him, if ever so little, to a condition of bondage. Nay too, by the Bishop's own showing, p 21, the Ritual of Moses belonged to the Jews and not to the Gentiles. Of what use then is the urging of the argument in this chapter, at the present crisis? It cannot strengthen the claims of Christian ceremonial upon Gentile Churches at the present day.

In the 4th chap., Bishop Hopkins examines the teaching of the Epistle to the Hebrews, with special reference to a passage in Bishop Browne's work on the articles. "The Epistle to the Hebrews equally shows that the law had waxed old, and was ready to vanish away. Its accomplishment being perfected in Christ, there was no longer benefit to be gained by adhering to it." Bishop Hopkins considers that the "New Covenant," mentioned Heb. viii. 8, and following verses, refers to the restoration of the Jews. Assuming that the literal theory upon this much disputed and mysterious point is the right one, the Bishop's conclusion is still to our mind inadmissible. If the Ritual of the Jews was to be binding on them, and to be retained by them till all be fulfilled, and if this fulfilment be, to take the Bishop's view already stated in

3rd chap., not the restoration of Jews, but the consummation of all things at the General Resurrection and Day of Judgment, how can this be reconciled with the acknowledged development of the Mosaic into the Christian Dispensation? Are then the Jews, God's originally chosen people, if Christians, to be condemned to a lower and less perfect condition than Gentiles? Are they not freed from the obligations of all but the moral law? There is something vexatious to be fighting with shadows in dealing with a book intended to clear the ground. The Bishop's premisses appear, though with perfect honesty, to have been constructed to suit his conclusion. The desire to find Scriptural arguments for Ritual seems to have become parent to the thought.

Bishop Hopkins, p. 23, would limit the word 'law' in Heb. vii. 12, to the law of priesthood. This does not appear correct. The word "law," throughout the whole Epistle has the wide signification of the Mosaic code which referred to externals. We may gather then, that the same Authority which changed the Priesthood, by superseding the Levitical descent, also changed the Law. The Bishop would make the author of the Epistle to the Hebrews guilty of truism, if the verse in question is "the Priesthood being changed, there is made of necessity a change also of the law" (of the Priesthood).* The Bishop gives a lengthy quotation from Heb. viii., but strangely enough omits the 9th verse, which helps to make the passage clear. He interprets "after those days," to mean, after the Jewish restoration.† But the peculiar condition of the Jews at the time that this Epistle was written, renders such a theory improbable. They had lost their chief Pastor, St. James, and were perhaps tempted to lapse into Judaism. The writer of the Epistle reminds them, that since a new Covenant had been spoken of, the word of God had

* See Wordsworth's Commentary in loc., and his interesting introduction to this Epistle, page 375 and 376.

† Zachariah, ch. viii. 23.

proleptically antiquated the old Covenant.* The period of trial was terminated by the destruction of Jerusalem, declared impending by St. James.† This solved the doubts of the Christians in Jerusalem, for it shewed them that the old Covenant had finally vanished away. How can the words "ready to vanish away" be applicable to what, according to Bishop Hopkins' view, was to last for thousands of years? The expression "Covenant," is of course comprehensive, and applies, though not exclusively, to the covenant of works as understood by a Jew. In fact it should embrace the whole Jewish system. Bishop Hopkins puts, p. 30, a hypothetical case. Supposing a church of converted Jews should arise, could we with any warranty forbid them to circumcise themselves? We could not, any more than we could prohibit animal sacrifices, however useless and unmeaning both would be now. But the Bishop's hypothesis is highly improbable. If a number of Jews became Christianized in the 19th century, they are not likely to make a stand for their own ancient ceremonies. They would, if thoroughly Christian in heart, if perfectly convinced of the symbolical nature of the ancient Ritual, lay all down and accept the laws of the Christian Church. If a Jew is baptised, he receives grace over and above the outward mark of covenant with God, implied in Circumcision. On what ground, therefore, could he stickle for the latter over and above the former? The Bishop does not seem to appreciate the wide gulf which separates the numerous and great difficulties which beset the Apostles in relation to Judaism, from the state of things at the present day. He also makes an apparent confusion between Ritual and Ordinances, two very distinct things. For the second time, moreover, he lowers the Sacraments by placing them in the same rank with Jewish ordinan-

* Jeremiah xxxi. 33.

† St. James iii. 9.

ces. His language upon the Holy Communion is extremely meagre and unsatisfactory, and he apparently understands the words "generally necessary to salvation," to mean something which is vague, and something contradictory to the very sentiments he elsewhere expresses on the obligation to receive the Holy Communion. The word "generally" simply means that the Church does not pass judgment on those who cannot receive this Sacrament. Those who can and do not, are guilty of wilful sin. The Bishop's belief upon the grace of the Sacraments seems a subjective one. He seems to forget the parallel passage to Gal. v. 6, viz.: Gal. vi. 15.* There near the end of the epistle, which St. Paul had written with his own hand, he says solemnly, "neither circumcision is anything, nor uncircumcision, but a new creature," or rather a new creation, *καὴν κτίσις*. This expression is an obvious allusion to regeneration. To speak of those blessed means of grace which are the sources of life to a Christian soul, as if they were merely forms of order, is extraordinary language in a Bishop of the Church. The Apostles frequented the Temple at Jerusalem, as long as it was standing, to shew that they were not hostile to it or to the synagogue. They preached to the Jews first, for their message was first to be offered to the Jews, and they tried to win them over to Christianity. But when Christ died, He fulfilled in his own person the ceremonial law, and thenceforth it was dead. To rehabilitate it is to galvanize a corpse, and to misunderstand the whole typical teaching of the Old Testament.

It is with hearty pleasure that we turn to the 5th chapter of Bishop Hopkins' work. This touches upon points of conformity between Mosaic Ritual and that of the Church.† It is known

* St. Paul goes on to say in 16 v. "and as many as walk according to this rule" (the rule of faith professed at Baptism) "peace be with them," &c.

† See the Book of Revelation, vi. 9; viii. 3; ix. 13. The Ritual in the Apocalypse seems to suggest splendour in Worship, and the use of the word "Altar" sanctions the adoption of it by Christians.

that the early Christians borrowed much of their ceremonial theory from the Ancient Temple Worship.* This was natural for three reasons. 1st. The Jewish Church was the mother, her ceremony was of Divine institution, and the daughter Church would be ready in outward matters to show her ancestry, from whence she sprang, and the bond which united her to the older communion. It is well also to mention that the conversion of the Jews would thus be assisted, and their prejudices conciliated. 2nd. The Christians had no other model to go by, and the Saviour, when He instituted the two Sacraments, had already adapted Jewish customs, and inconceivably exalted them by making them means of grace. 3rd. The gorgeous imagery of the Apocalypse, the terminology of the Heavenly worship therein so magnificently depicted, carried their thoughts back to their spiritual ancestry. It also suggested the possible antitypes of all such rites in the kingdom to come, and the spiritual significance at all events attaching to all of them. We cordially commend this chapter to all who take interest in the subject. The Bishop sweeps away the dusty objections to the word "Altar," in Christian worship. The material was at first indifferent, but after the 6th century stone seems to have been selected. The most ancient altars were of wood. The Bishop shows the mistake of those who necessarily connect the idea of Altar with Animal Sacrifices. This idea is contradicted by Scripture itself, wherein the term Altar is applied to the Altar of Incense,† and also to the memorial altar erected by the Transjordanite Tribes in Joshua xxii. The author of the Epistle to the Hebrews in ch. xiii. v. 10, uses the word *θυσιαστήριον* and applies

* It is easy to understand that the arrangements of the earliest Christian Churches were nearer those of the Temple than we should find in modern Churches. See Bingham, Vol. 2. Alexander Severus was the first Emperor who permitted Christians to build Churches at all.

† Exod. xl. 5.

it to the Christian as opposed to the Jewish Altar.* It is a matter of regret that according to the present English Ecclesiastical Law, it is apparently illegal to erect a stone altar. We believe that the illegality is doubted by some competent persons. The custom is an ancient one, and although the word "Altar" does not occur in the Book of Common Prayer, it is of frequent occurrence in the writings of the best Anglican Divines, and is undoubtedly very primitive. It is probable also that the lighted candles used very early by day, † in the Church, were as the Bishop supposes, an imitative allusion to the seven branched candlestick. ‡

Incense also is plainly derived from the Jewish Ritual, and is mentioned in the Book of Revelation, as symbolizing prayer, while in the Old Testament it seems to mean mediation. The Apostolic Canons mention incense as used at the time of the Oblation, i. e., the Eucharistic office. The Bishop thinks that incense implies censers. This is probable since the Jews had used the latter, but there is no express mention of them as far as we know, as used by Christians, earlier than the 6th century. The custom of bowing to the Altar existed by an unbroken tradition in some old fashioned English Churches prior to the Oxford movement. Bishop Cosin recommends it, and it is probably of considerable antiquity. It obtains in the Eastern Church also, and is supposed by

* See Hooker, Bk. 4. 10.; also Bp. Andrewes' works, Vol. 5. p. 56, Waterland, "Distinctions of Sacrifice," and Archbishop Trench's "Synonyms of the Greek Testament."

† In the 4th century.

‡ As there were windows in Solomon's Temple, I Kings vi. 4, the Candlestick must have had some mystic meaning.

The striking prophecy in Mal. i. 11, must have furnished to the early Christian Church an additional argument for the use of incense. The pure offering there mentioned is a type of the Eucharist. On this point see Mede's "Christian Sacrifice." The Church of Cirta in Numidia had in the 4th century "inter alia," seven silver lamps. Church and World, p. 43. Essay by Dr. Littledale on "Missionary Aspect of Ritualism."

Bingham to have arisen from a Jewish habit of bowing towards the mercy-seat. The Chrism used at confirmation, of very early use, seems to correspond to the Anointing Oil, enjoined in the Mosaic Ritual.*

The ancient Episcopal and Clerical vestments, detailed by Bishop Hopkins, in his quotations from Bingham, were a following of the "garments for glory and beauty" commanded by the Lord Himself to be worn by His Priests. White linen emblematical of purity, and mentioned so often in Scripture, formed part of the vestments. These were clearly the ancestors of the modern Alb and Surplice, and are not passed over in the Apocalypse. There we read that "fine linen is the righteousness of Saints." Rev. xix. 7 and 8. The Bishop, in eloquent and animated language, claims beauty and splendour as seemly in the Sanctuary of God, and consonant with common sense. He condemns black as unscriptural and unprimitive, as it undoubtedly is, and the only argument in its favor, a somewhat fanciful one, is that laid down by Bishop Cleveland Coxe, in his recently published *Criterion*.†

In the 6th chapter, Bishop Hopkins in a summary, presents the various features, which as he conceives, the Christian Church borrowed from the Jewish. With the general tenor of his remarks we entirely agree. These features were :

1st.—The three orders of the Ministry—Bishop, Priest, and Deacon, which are the counterpart of High Priest, Priest, and Levite.‡

* Exod. xxx. 2.

† "Criterion," p.p. 128 and 129.—The sombre hue of mourning and humiliation, appears to me most befitting our sad times. Who does not bewail the departed glories of the Catholic Church? Who does not perceive that sackcloth and ashes are the proper symbolism for all those who think upon her stones, and grieve to see her in the dust? I am disposed to vote that all questions about blue and purple and scarlet should lie on the table to be called up only, when the beauty of holiness shall be more visible among us." What are the departed glories alluded to?

‡The Rev. Mackenzie Walcott, in his *Essay on Cathedral Reform* (Church

- 2nd.—The Festivals of Easter, Whitsun-Day, and Christmas, which correspond to Passover, Pentecost and Tabernacles.
- 3rd.—The use of the Psalter, the reading of Scripture, and recitation of a form of prayer, as ordered in both Churches.
- 4th.—The incense, chrism, and lights, already touched upon.
- 5th.—The garments of the Priesthood, of which at all events the white vestment still remains.
- 6th.—The chanting of Psalms to the accompaniment of musical instruments.
- 7th.—The magnificence of Church edifices, the table of consanguinity, the reference to Isaac and Rebekah in the marriage service, and the burial of the dead.
- Lastly.—The moral law, given confessedly to Jew and Gentile alike.

We have followed the Bishop's order of arrangement, which is certainly not quite systematic. It is also hardly doing justice to the moral law, to place it last, and then to mix it up with questions of branches and flowers, and festal processions, which are a somewhat confused catalogue of ceremonial observances.

The Bishop passes on to the negative side. He attempts, with some ingenuity, but by no means with entire success, to demonstrate the points of contrast between the Mosaic system and the modern peculiarities of Romanism.

Thus 1st, that the Jews had no Sacerdotal person answering to the Pope. This argument may be pleasing to Exeter Hall, but would be quite powerless to convert Romanists, and

and world) pp. 90 and 91, shews the curious parallel between the constitution of our Ancient Cathedrals and the divinely appointed service of the Jewish Temple.

can be of little weight with any one. We protest against Roman error, because it is contrary to Scripture and the teaching of the Primitive Church. Its mere dissimilarity with Judaism is of no moment.

2nd. Worship to men. We of course protest against the claim of the Pope to enrol men by his own authority in the calendar of Saints. It is, however, to be remembered that the general voice of the Church has given the title of Saint to certain holy men, members of the Christian Church.

The Bishop is especially feeble in his paragraphs on celibacy and confession. He says that "the Divine code of the Jewish Church yields no encouragement to priestly or monastic celibacy." But it must not be forgotten that marriage and procreation of children were objects of very special desire to the Jews. It was the earnest longing of every Jewish woman to form a link in the chain which would terminate in the Messiah. The disgrace which attached to barrenness in their eyes is familiar to us all, and was conspicuous even in Elizabeth, the mother of the Baptist, who is grateful that her reproach among men was about to be taken away. The crimes committed on both sides by Lot and his daughters, and by Judah and his daughter-in-law Tamar, are only intelligible on this ground, and were evidently not dictated by mere sensuality. There were in consequence reasons of a peculiar nature, which in the case of the Jews, caused marriage to be the rule. We do not, as we might, lay stress upon the reason patent to all, why in the infancy of the world men should increase and multiply. Neither do we urge the abominable practices of surrounding nations which rendered marriage desirable. But when Christ had come, what was His teaching and His example? He Himself led a life of virgin purity. All His Apostles, as far as we know, save one, St. Peter, were also unmarried. And though He sets forth the dignity of Christian marriage, and re-establishes it in its original purity, He distinctly intimates that celibacy was the higher

state to him who can receive it. St. Paul, although he shows how holy an estate is Christian matrimony, and how typical of Christ and the Church, yet, with most singular discretion commends* the lot of the unmarried as inviting less distraction to devotion and work. Such teaching, while it is no argument for the compulsory celibacy, which since the time of Gregory 7th has been the law of the Western Church, disposes of the Bishop's brief and illogical paragraph.

We can only say, that if the Bishop of Vermont's ideas upon confession are those of the American Church at large, they are irreconcilable with the English Prayer Book. The abuse of private confession as undoubtedly practised in the Church of Rome, is no argument whatever against the discreet, modified, and restricted form of it taught in our modern Prayer Book. Confession, bitter and painful as it is, is sometimes needed, and our Church, under such circumstances, enjoins it. We lament for the American Church, that her Prayer Book affords her Clergy no such wise sanction in some of the graver phases of their spiritual ministrations.

The Bishop's paragraph on this point confounds public excommunication and penance with private confession. The two things are not identical. The English Church in her Communion Service expresses a wish that public discipline and open penance were restored. Of this there appears but slight prospect. Perhaps in early days it was more essential than at present. But it must not be confused with private confession. Our English Church is in this respect primitive, not because she has "swept away all that corruption," to use the Bishop's words, but because like the early fathers, she does not *press*, still less *enforce* private confession. We

* 1st Cor. viii.

We refer the reader to the Bishop of Ely's Treatise on the 39 Articles and also to Mr. Vaux's interesting and sensible essay on "Clerical Celibacy" in "the Church and the World."

would refer our readers to Hooker, who in his 6th B. 4th chap. enters fully into the question of public and private confession. As early as Origen, private confession is alluded to. Gregory of Nyssa, *Oratio in eos qui alios acerbe judicant*, suggests and even urges it under certain circumstances.* Hooker says, "Were the Fathers then without use of private confession as long as public was in use? I affirm no such thing."

The Greek Church was the first to make private supersede public confession. This was about the third century. About two centuries later the Latins followed their example. We see the reason why, in one of Leo the Great's letters, Ep. 7. The instances where such a course was considered desirable, were cases when public confession was unsafe, and thus where many would be deterred from confession and penance for fear of the consequences. The Bishop's words do not therefore apply either to the early or to the English Church.†

We quite agree with Bishop Hopkins in his condemnation of the *Roman* doctrine of Purgatory. It, and the erroneous tenets and practices which hang on to it, are unequivocally repudiated by the Church of England. The ideas of the Jews upon immortality and a future state, are not very defined. And though the holy Job gives us one of the most sublime expressions of faith in the Resurrection which we can find in Scripture, yet such clearness and precision are not of frequent occurrence in the Old Testament. This is only to be expected from the imperfect nature of the Jewish dispensation. Though there is a hint or the germ of such an idea as

* Sozomen and Socrates both allude to penitentiaries ordained in the Greek Church, to take confessions and appoint the penances of secret offenders. See Hooker, B. 6, chap. 9.

† The form of absolution used in the English office for the Visitation of the Sick, is remarkably strong and decided. It is even stronger than the form in the Sarum office, on which it is based. See the "Prayer Book Interleaved," p. 207.

Purgatory, in the Stromata of Clement of Alexandria,* we believe the Bishop is right in his opinion, that it was not taught in the first four centuries. We presume, however, that few would deny the possibility of some cleansing process, to which the soul may be subjected in the Intermediate State.

The Bishop is severe upon Monasticism, and is very narrow in his prejudices on the subject. We have not all St. Jerome's works to verify the Bishop's quotation. But St. Jerome was, at all events, not opposed to Monachism. He especially (ep. ad Paul. de Instit. Monach.) urges that Elias, the schools of the Prophets, and St. John the Baptist, were prototypes of Monks, and cites them as affording "*Auctoritatem Scripturarum*" for the institution. St. Chrysostom, in his Treatise "de Sacerdotio,"† alludes to it, and it had as its warmest supporters, Basil, Ephrem Syrus, Epiphanius, Ambrose, Augustine, Cassian, and the two Gregories. Monasticism in some shape seems to belong to most religions. Egypt, Assyria, Persia, India, had monks and ascetics before Christianity.‡ It seems to be naturally indigenous to the East, though as early as the fifth century it became prevalent in the West. The desire for a contemplative life is no "censure upon the Almighty;" but only one of the natural out-growths of religious feeling. Monasticism may not be necessary now, and like all human institutions, it has been injured by human error. But the Monks did good service to the Church and the poor in their day, as is gene-

* 4th, 6th and 7th Books.

† He speaks of that happy state, the life of Monks.

‡ Egypt was probably the spot where it took its rise as a phase of Christian life, and persecution helped to bring it about.

Paul of Thebes, in the third century, may be said to be its founder, but its promoters were numerous and learned; e. g. Pachomius, Hilarion, Eustathius, and we believe, Athanasius. The Therapeutæ are mentioned by Josephus. The Essenes, though Semi-Gnostics, were almost Jews in many points. See Riddle's *Christian Antiquities*, p. 775.

rously allowed by Professor J. J. Blunt, in his little *Treatise on the Reformation*, and Dr. Maitland in his "Dark Ages."

We heartily go with our Author's Christian charity in refusing to recognize the Pope as Antichrist. Such language is not likely to make those who speak it better or more humble-minded. For though the Church of Rome is stained by many modern corruptions, she yet contains much that is good. We acknowledge her to be a branch of the Church Catholic, and we hold much in common with her. To identify any one religious system with Antichrist is questionable and probably premature. It would seem to be that power of evil, which, in all systems, is opposed to the truth and spirit of Christ. Time will shew. The Bishop's words, p. 54 and 55, are hardly consistent with the passage in p 51. He there speaks of the Pope as "seating himself on the Altar as an object of worship." In p. 54 he repudiates the conclusion which he had previously asserted as a fact. But Bishop Hopkins is too warm-hearted a man to take satisfaction in branding fellow Christians with the awful name of Antichrist. Those who do affix such an epithet to the Pope, may perhaps be benefitted if they read the two last pages of this 6th chapter of Bishop Hopkins' book.

The 7th chapter is a very excellent and condensed statement of what the Bishop conceives to be the Law of Ritual in the English Church. He believes that the "ornaments of the Church and of the Ministers thereof, must apply to those in use when the first Prayer Book of Edward VI, received Parliamentary sanction."* This was passed by the House of Lords, 15th January, 1548† or 1549. The an-

* It is a disputed point whether Edward's first Prayer Book received Synodical sanction or not. Mr. Massingberd in a letter to the "Guardian," July 17, asserts the affirmative. See the "Prayer Book interleaved," p. 23.

† Mr. Perry, "Lawful Church Ornaments," considers it doubtful as to

cient vestments, so much the cause of recent dispute, were worn at the consecration of Bishops Hooper and Poyntet in 1550. Hooper had been nominated to the See of Gloucester in 1549. For a whole year he held out, objecting to the vestments, which he condemned in most unmeasured terms and in a most Puritanical spirit. It is worthy of notice that Bucer and Peter Martyr combined with Crammer and Ridley in condemning Hooper, who, for his contumacy, was suspended from preaching. At last he gave way, but on the understanding, that he would only be obliged to wear the vestments when he preached before the King, or in his own Cathedral. He was consecrated March 1550, and Poyntet to the See of Rochester, June 1550.*

The second Prayer Book of Edward VI., far inferior to the first, and much damaged by the influence of foreign Protestantism, was confirmed by Parliament in 1552, March 6th. This was of course abolished by Queen Mary. Queen Elizabeth's accession revived the Reformation cause. The English Prayer Book, restored in 1558, was more in accordance with the second than the first Book of Edward. This result is of course attributable to the growing Protestantism in the country as well as to the constant pressure of foreign Protestants, more or less objectionable in their teaching. The Queen, however, was inclined by taste to ceremonial. Thus we read of a crucifix, of gorgeous vestments, and of candles used at the Holy Communion in her chapel.† So strongly did the opposite party feel on this question, that her

whether this Prayer Book was not of the third instead of the second year of Edward VI.

See "Reasonable limits of lawful Ritualism," (Church and World,) p. 470, and Keble's "Eucharistical Adoration," on this point.

* See Burnet's History of the Reformation, vol. 3, p. 200, 218.

† See a letter from Thomas Sampson to Peter Martyr, 1560. This is taken from Mr. Perry's learned and exhaustive work on "Lawful Church Ornaments." This work is largely quoted by Bishop Hopkins.

chapel was cited as the "pattern and precedent to the people of all superstition." These bold words occur in an address to the Parliament.

The list of "daily furniture for the altar" in Bishop Andrewes' Chapel, in the next century, shews the use of wafer bread, the mixed chalice, incense, lighted candles, and copes.*

Cosin, Bishop of Durham, in the reign of Charles II, in his "Notes on the Prayer Book," states that all the ornaments of the Church were restored in Queen Elizabeth's reign, by the Act of Uniformity, and that the disuse of them sprang from the Calvinistic and Puritanical School. Much diversity and negligence seemed then to prevail. Bishop Cosin insists, however, upon the legality of these ornaments of the Church and Minister, and with regard to the lights on the altar, he speaks of them as being used in all Queen Elizabeth's chapels in her reign, in King Charles' chapel, and "in many Cathedral churches, besides the chapels of divers noblemen, Bishops, and Colleges."†

Upon the legality and existence of altars as opposed, we presume, to movable tables, upon credence tables, and the mixed chalice, Bishop Cosin speaks without hesitation. Chrism, though appointed in the 1st Book of Edward VI, was omitted in all the subsequent revisions. The same may be said of unction. This custom is of great antiquity according to some, and not earlier than the twelfth century according to others. It may be doubted as to whether what is called "extreme unction" be derived from St. Mark vi. 13, and

* There is no mention of chrism. The custom of anointing after Baptism is as old as the time of Tertullian and Justin Martyr. In the Eastern Church it was a completion of Baptism. In the Western it is attached to Confirmation. The Apostolical Canons speak of two anointings, one before and the other after Baptism. There was also in later times an unction at Ordination.

† The Bishop himself wore a cope of white satin.

the usage mentioned by St. James v. 14 and 15. Bishop Cosin considers that the recovery therein mentioned is one of a bodily character, hence miraculous, and that the custom of unction, attended with physical results of a supernatural nature, necessarily ceased when miracles seem to have ceased, viz. about the fourth or fifth century.* Bishop Hopkins does not believe that the anointing directed by St. James was miraculous, in the ordinary sense of the word. He understands from the Apostle, that the prayer of faith and not oil, would save the sick. He merely recommends the unction on the ground of its supposed antiquity and Divine warrant. The question seems to be rather, whether the recovery may not be understood in a spiritual sense, as a recovery of the soul rather than a restoring of health to the body.† In that case the oil would be a type and symbol of the purifying and revivifying power of the Spirit. Oil, we all know, is in Scripture an image of the Spirit. Uction however, whatever may be its meaning, is apparently illegal at present in the Church of England.* The Bishop proceeds next to give grounds for his opinion, that the vestments, and usages claimed as legal are legal. He shews that they were either commanded or not forbidden by the 1st Prayer Book of Edward VI, and those not expressly ordained in 1549, were in use--and have the authority of ancient National Canon Law.‡ He quotes Burns' Ecclesiastical Law, Blackstone's Commentaries, and "Lawful Church Ornaments." Many of these ornaments may have been disused for a long time, but that fact does not invalidate by

* Pseudo-Dionysius alludes to a custom of anointing a corpse before it was laid in the grave.

† Archdeacon Wordsworth discusses the question at some length in his Commentary, and gives his reasons for agreeing with Cosin's view. See also Hooker--Book 1. 15; Book 3. ss. 10 and 11.

‡ If in use at the time 1549, and not forbidden by the Prayer Book, it was most likely contemplated that their use should continue.

It is not unlikely that a minimum of ritual was enjoined in 1549.

one iota their legality. Dr. Lushington* himself, denies that the legal force of any statute is effected by non-usage. And though in the 5th year of Edward VI, thanks to the Foreign Reformers, certain features of the 1st Prayer Book were changed, yet such changes are rendered quite nugatory from the fact, that the rubric which has been the battle-field, was inserted and confirmed at the subsequent revisions. We are then carried back to find what we want in the 1st Prayer Book of Edward VI, and the usage at the time of the Reformation.

Bishop Hopkins assails the present Episcopal habit.† It is certainly illegal with the exception of the Rochet, and the rest of the attire is as unecclesiastical and unbecoming as it is illegal. Bishop Hopkins, has we believe, modified his own. The black gown and bands fall also under his censure, and with justice. The former he derives from the Preaching Friars, a terrible thought to those congregations whose Clergy use the preaching gown. The latter, he considers, came into use when the Puritans were in power. Some however, consider that bands are a truncated and generally diminished form of the amice, and it is to be remembered that they are in use among the Clergy of the Roman Church, though not worn at Divine Service. Their origin can hardly therefore, have been a Protestant or Genevan one. We give the Bishop's concluding words. Having said that personally from long habit, he likes a simple ceremonial; he declares his belief "that a splendid and impressive ritual can neither be hostile to the doctrines of a pure faith, nor unfavorable to the exercise of a spiritual devotion."

* Decision 1857.

† The Alb seems to have been the oldest of all Church vestments. The Surplice, a loose sleeved Alb without a girdle, does not seem older than the 11th century. It is apparently peculiarly English. The Rochet is an Alb without sleeves, formerly worn by all engaged in Divine offices, now confined to the Episcopate—See "Prayer Book Interleaved," p 57. Also Wheatley on the Common Prayer, pp. 86 and 88.

The 8th chapter occupies itself with a discussion of the "Law of Ritual in the Church of America." At the outset we must observe, that we are not disposed to go with Bishop Hopkins in his views on this part of the subject, though we desire to give them all impartial consideration. He first quotes the preface to the American Book of Common Prayer, thus, "This Church is far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship; or farther than local circumstances require." On this he remarks that his Church has not in any sense "departed from the Church of England but is in all respects substantially the same." p. 77. The question arises, can a member of the American Church hold the points omitted in her teaching, but enjoined in that of the English Church? In other words, does the omission of such points by the American Church, imply that she forbids them? The Bishop denies that omission and prohibition are convertible terms. He is right no doubt, speaking widely and generally. But the present question is beset with difficulties, and if the Bishop's ideas were carried out, he would find that a door would be opened to great diversity of teaching. We are also not prepared to admit that the Church of England and America are in all respects substantially the same, al though happily their differences are not such as to preclude intercommunion and brotherly spirit. But the Bishop shall tell his own story. He says: "Every part of the Common and Statute Laws of England, in force throughout the Colonies, and adapted to their circumstances before the war of Independence, (with the single exception of what concerned the rights of the Crown), continued to be the law of the land, notwithstanding the Revolution, and are still obligatory, unless changed and done away by subsequent acts of our own legislation." This rule, the Bishop conceives, supplies the true legal foundation of the American Church. Before the Revolution, the Church of England was the Church

of the American Colonies. The laws were the same in both, although there were no Bishops in the Colonial Church. As then, says the Bishop, there was no Revolution for the Church, the laws of the mother Church continued to be the laws of the daughter, save where they were superseded by actual legislation on the part of the latter. When England had acknowledged the political independence of the United States, an independent ecclesiastical organization was of necessity required. A request was made that such independent organization should be accorded. The answer to the request was the Act of Parliament passed for the consecration of the first three American Bishops. Thus the American Church is free from those parts of English law, wherein the civil Government is concerned, while the doctrines and discipline of the Church remained the same, unless changed by special legislation. The American Church by virtue of her independence, re-arranged her liturgy, and in some, and those not unimportant respects altered it. Thus the confession of faith called the Athanasian Creed, finds no place in it. At the time, strong objections were expressed by some to the so-called damnable clauses. But though the Creed cannot be lawfully introduced into the Public Service, yet, says the Bishop, any clergyman can preach it! This is an unhappy substitute, and to preach a Creed is an odd expression. But, Protestantized as the American Prayer Book is, and deficient in much that is Catholic and primitive, the wonder is that it is so good and sound, when we consider the time and circumstances of its compilation. It is also beyond measure comforting to note the progress and vigorous life so remarkably manifested during the last 20 or 30 years in the Church of the United States. No law has been passed by her upon the question of Vestments, but in practice the American Clergy have followed the English in using the Surplice. This law the Bishop considers binding. We must beg to differ from him, and to believe that the American Church and Clergy are perfectly

free from any compulsion on the subject. We believe that any American Clergyman may in Divine Service wear this vestment if he likes, or none at all. We suspect that there is great difference of use in this matter. The black gown, of no legal authority in England, and therefore possessing if possible less than none in America, is, nevertheless, favored by the Protestant party. The Rochet is the only authorized vestment and is commanded in the American Ordinal to be worn by Bishops. They have also adopted the rest of the hideous and unmeaning garb worn by English Bishops.

Next upon the question of the Psalms and Responses. Although these are only prescribed to be said, the Bishop considers that they may be lawfully *sung* because they are sung in some English Churches.* But in the English Prayer book, this latitude is expressly allowed. It is not so in the American Prayer book, and we cannot but think that the elasticity with which the Bishop interprets a rubric, is somewhat dangerous as a precedent.† He applies the same principle to other matters, as will be seen *in extenso*, p. 84. If the American Church authoritatively made certain changes, whether for the better or for the worse, it is surely unconstitutional until such alterations are repealed by legislation, for a Bishop to drive a coach and four through them, and practically if not directly, to set such changes aside. The duty of the American Clergy, is we think, not to be impatient, but to hope that their Church, by enactment and revision, may remedy the obvious defects in her system. Maimed as is her liturgy in many grave points, she has yet shewn that God's Spirit is with her, and is blessing her ministrations. We cannot help fancying that good Bishop Hopkins can hardly him-

* The Bishop perhaps is unaware that *saying* meant at the time of the Reformation, musical recitation.

† Bishop Hopkins' position is scarcely consistent with the 34th Article, which forbids the violation by private judgment of the traditions of the American Church.

self be thoroughly satisfied with his own arguments on this head. Surely in cases where the mother Church has given directions, and the daughter Church has designedly and deliberately expunged such directions, no loyal son of hers has any right to evade the logical deduction from such omission.

In the 9th chapter, the Bishop proceeds to answer the inquiry of his Clergy, "Whether an increase of Ritualism would be advisable among us; or whether the ordinary average of present Parochial practice would not carry forward the great work of the Church in such a country as ours." This chapter is a very pleasing one.* It advises mutual toleration.† It is generous and Catholic in spirit, and does justice to both the great parties in the English and American Churches. But does the Bishop mean to assert that the Gentile Converts to Christianity were members of the Church of Israel? Their not being circumcised is at once a negative, without the need of further arguments. He proceeds to shew by an examination of the work of Reformation in England and Germany, how needful for faith and stability is the institution of Episcopacy. His own Church is a most happy example of this vitally important truth. Notwithstanding her deficiencies, she is letting her light of pure truth shine brightly before men, while some Non-conformist bodies have during the last 80 years become less and less definite in their faith. And if we compare England with Germany, we can indeed be grateful to our Reformers for the wisdom by which they pre-

* We wish that all the English Bishops manifested an equal largeness of view and scorn of unpopularity.

† The Rev. T. T. Carter in an interesting letter addressed to the "Guardian," Dec. 19, 1866, expresses gratitude to the English Bishops for their forbearance in not pressing legislation. He advises ritualists, who as some believe are contending for the Church's rights and the recovery of a lost inheritance, to meet their Bishops, if possible, on common ground and to work with confidence under and with them.

served to us the essentials of a Church. All men, however do not think alike, and if unity in essentials can be attained, nothing more can be expected; variety in non-essentials may furnish a useful safety-valve. Thus the Bishop advocates toleration for Ritualists. He regards their position as legally defensible, and he is willing that the experiment should be fairly tried. He claims liberty for them on the score of charity and expediency, but does not pronounce positively as to the beneficial results of Ritualism. However, he does not at all desire any legislation at present, which would either favor or oppose those who desire to increase the ceremonial of the Church, and to restore practices that had fallen into desuetude. In his opinion there need be no diminution of fraternal spirit between Ritualists and their opponents, and that time alone can decide whether a general increase of Ritualism is desirable. His own idea is, that the movement will increase both in England and America, and that the suspicions entertained of unfaithfulness in doctrine will gradually subside. If all the American Bishops were to suffer such of their Clergy as were inclined to try the experiment of Ritualism, a satisfactory test would be soon furnished. And such a concession would, at all events make such ceremonies optional. But we cannot admit that they are strictly legal in the Church of America at present, and shall hope to make this assertion more clear later in this paper.

The concluding chapter in the Bishop's little book recapitulates his general sentiments upon this question. We tender our thanks to its venerable and right reverend author. While we differ from some of his premises, and do not admit the logical force of some arguments, we quite concur with his desire, that Ritualism should everywhere have a fair field. It has much Scriptural authority, antiquity, and common sense to recommend it, which in the end are likely to diffuse it. The breadth of vision which characterizes Bishop Hopkins is just that compre-

hensive quality which ought to characterize a ruler in the Church, and we wish it were more conspicuous in Anglican Bishops. Several of them have given their authoritative opinions on the subject in charges addressed to their Clergy. Those whose remarks have deservedly excited the most attention are the Bishops of Oxford, London and St. David's. We have only seen extracts from Bishop Thirlwall's pamphlet. His views are well known and they seem to have been expressed with his usual ability. He has no love for Ritualism and despises its defenders. The Bishop of Oxford to a certain degree sympathises with Ritualism. He believes that there is a craving for symbolism existing, which is most likely a reaction from the slovenly, cold and apathetic neglect of former days, and which he holds that the rulers of the Church would be wise to gratify in a reasonable measure. He believes that the right principle and object of all true Ritualism, is to lead worshippers to God, and not to interpose between them. All would admit this. But would all agree with the Bishop's opinion, that the Ritualism under discussion has done the latter? This however, he conceives, and so far objects to it. He somewhat unjustly attributes to its leaders and promoters a suddenness of action calculated to breed suspicion, and arouse antagonism. He charges them also with disinclination to obey their ecclesiastical superiors, and to surrender at the godly admonitions of the Ordinary, questions which are after all non-essential. We hardly think that this charge is a fair one. And even if some Ritualists have proved at times recalcitrant, it is in a great degree because while they have been bespattered by public abuse, and exposed to episcopal suspicion, those clergy guilty at times of flagrant breaches of the Church's law have been left in peace, and perhaps even honored. Bishop Wilberforce evidently thinks that Ritualism has no necessary growth from, or connexion with the great Church movement, but that it will pass away while the movement will go steadily on. He illustrates this conception

by a rather ornate passage, which may perhaps be remembered when the charge itself will have been forgotten. Ritualism is, he thinks, "like a brilliant and fantastic coruscation which has cast itself from the surface of a weltering mass of molten metal, which, unaffected by such an exhalation flows on in a full stream to its appointed mould." The Bishop speaks however, in a kindly spirit of the Ritualists, and acquits them of a desire to introduce Roman Catholic customs. With perhaps necessary caution, he declines to give an opinion as to the legality of certain practises. His opinion evidently is, that legal settlements will not meet the case, and he deprecates legislation, 1st, because the time is not propitious for it, since such enactments might be premature, possibly intemperate, and would breed schism; 2nd, because to drag questions of religious doctrine and worship before courts of law might provoke authoritative and important alterations, alien to primitive Christianity, and likely to destroy reasonable liberty. We entirely agree with him. He strongly urges discretion in the introduction of any ritualistic change, lest it should prove a shock and a stumbling block, and so defeat its object. He advises the Clergy in doubt on such points to confer with their Bishops. Excellent advice this and likely to be productive of the utmost confidence and the happiest results, if only all Bishops were as large minded as the Bishops of Oxford and Vermont. But unfortunately, in many cases, for Clergy to consult their Bishops on such points, would be to lose all hope of carrying out with any grace what they desire. The Bishop of Oxford is, as is well known, intensely anti-Roman, and believes that the Ritual of the Church before, and we suppose at the time of the Reformation, was strongly imbued with Papal corruption.

The charge of the Bishop of London is very able, and covers a very wide surface of Theology. But it is less generous in its tone than that of Bishop Wilberforce. It is perhaps rather to be expected that the old Presbyterian influence

should bias his Lordship's judgment. While he thinks that it would be difficult to check the practice of any individual Clergyman, even if the law were more precise than it is, he yet incites Church-wardens to present these Clergy who introduce unauthorized changes. This of course begs the question. We hope that the Bishop will be equally severe with the delinquents—probably not a few in his Diocese, who are guilty of great neglect of rubrics, and Church rules. He evidently anticipates legislation, and seems to hail its approach with satisfaction. He attributes to some of the Ritualists unsound doctrine on the subject of the Holy Eucharist—others, he considers, are weaker and are carried on by the fashion of the day, without being themselves erroneous in their views. The Bishop strongly condemns some of the Catechisms and Manuals in use among some of the Ritualistic Clergy, as tinged with Roman error, a condemnation perhaps not wholly groundless. But the accusation of error in Sacramental doctrine may be said in one case, at all events, to have been completely disproved. The interesting and touching Pastoral of Mr. Mackonochie, addressed to the congregation of St. Albans, Holborn, vindicates his right to teach what he has taught as not contrary to the teachings of the Church. The same document refutes another of the Bishop's assertions, viz., that Ritual is not really acceptable to the Laity, but that from its present singularity, it attracts the curious and the sentimental. Mr. Mackonochie did not simply carry his congregation with him, but they were the movers in some points, while he at times operated as a check. The Bishop of London passes of course a sweeping censure on the lighted candles, prostrations, incense, etc., as at all events contrary to the spirit if not to the letter of the Church's law. Perhaps a little more investigation, and critical historical knowledge may show that this is a mere assumption evoked out of the Bishop's own consciousness.

A Sermon from one of the most learned and pious of the

Anglican Bishops, the present Bishop of Gloucester and Bristol, deserves a few words of passing notice. The sermon in question seems intended to give the Bishop's deliberate opinion, *ex Cathedra*. It is impartial and Christian in its feeling. It is appreciative of the many good works, and self-denying lives of so many of the Ritualistic clergy. Bishop Ellicott especially comments on their good, pointed, and vigorous Sermons as one chief cause of the rapid acceptance of the movement. He connects that movement with an increased belief in the Eucharistic presence, an opposition to* Calvinism, Socinianism, and a general disbelief in the supernatural, and with an earnest and increasing desire for unity.† The Bishop decidedly upholds high views of the Eucharistic doctrine, but opposes any statement more precise than those found in our formularies. He especially wisely objects to any definitions as to the "*modus operandi*" of Sacramental grace. We are sorry, however, that the Bishop should have made it a charge against the Ritualists, that they have given a fresh character to the Church services. This is inevitable in any change, and does not prove that the alteration is for the worse. We also dislike the laudation of the word "Protestant." It is a word which originally had no religious significance. It occurs nowhere in the formularies of the English Church, and as it tends to confound her with an endless multitude of sects, as also it has obscured her true position in the eyes of foreign Christians, no Bishop ought to make use of it.

High and Catholic views of the Eucharist are undoubtedly

*An article in "Fraser's Magazine," in September, 1866, shews the practical denial of Sacramental grace. The following passage will suffice to show what we mean. "The common sense of our great-grandfathers was wisely guided when it limited the celebration of the Eucharist to four times a year!!!" This to a churchman needs no comment.

† This might naturally suggest a certain assimilation of Ritual as a help to reunion.

tenable without an elaborate ritual to exemplify them, but yet magnificent ceremonial is the natural mode of testifying such views, and the catena of Post Reformation Divines adduced by the 'Guardian,' carried out, we think, a more splendid ceremonial than this journal imagines. If Ritualism had been mere millinery, it would have long ago died out.

A magnificent ceremonial is not of course without its risks. It may become a mere display, and though originally aiming at a high standard, it may lose all its life and value. "*Corruptio optimi fit pessima.*" The benefit arising from Ritual must depend on the earnest faith and living religion of the individual worshipper. But there is a greater danger still in the opposite extreme. Many of those who condemn Ritual, are contented with neglect and slovenliness. It is a great pity that the English Press do not make themselves more accurately acquainted with the subjects of Ritualism, and with the feelings of those who worship in the Churches where Ritualism prevails. The ignorance of the "Times," is quite remarkable. This ignorance is only on a level with the utter want of information which many of its correspondents possess in all Church questions.

Part of the subject before us is, what is the real state of the English Law on the vexed question of Ritualism? Matters have been somewhat cleared up since the publication of Bishop Hopkins' book, by the opinion recently procured, through the exertions of the Church Union, and the indefatigable labors of Mr. Perry. But the glorious uncertainty of English law, which seems the heritage of Englishmen, still partially enwraps the subject. About seven months ago, Sir Roundell Palmer, Sir Hugh Cairns, and Mr. Mellish condemned in a most decided manner, vestments, altar lights, and incense. Sir Roundell Palmer has recently published a defence of his opinion. Such a proceeding is somewhat unusual and uncalled for, and as the defence is very lame and feeble, it deprives the opinion of any weight it might have

possessed. The Members of the English Church Union, dissatisfied with this opinion, and convinced that it was erroneous, procured another opinion contributed by nine lawyers, all men of mark, and some with names of great experience in the legal world. Among them was the Queen's Advocate, the Chief Baron, Sir W. Bovill, and Mr. Coleridge. They have all agreed that the vestments mentioned in the First Prayer Book of Edward VI are legal now. Upon other cognate matters now in dispute, they are at issue, except that all unite in condemning incense in the way of censuring persons and things. The majority seems to have been in favor of the legality of lighted candles at the celebration of the Holy Communion, but pronounced against the use of the mixed Chalice.* The opinion for or against the legality of wafer bread appears pretty equally divided. We should remind ourselves, that high as is the reputation of these gentlemen, their opinion is but an opinion, and not a judgment. Such conflicting verdicts as this and the former one, may possibly bring an authoritative decision unfavorable to Ritualism. We do not, however, apprehend this. Discussion has dissipated much obscurity, as it has also removed prejudice. Time, we trust, will show that Ritualism means nothing more than the fullest representation of Church principles. Meanwhile, the gratitude of Churchmen are due to the Rev. T. W. Perry, for his remarkable work on "Lawful Church Ornaments." We commend this patient and laborious treatise to our Bishops, Clergy and Lawyers. We have

* The mixed Chalice is a very primitive custom. Apart from its symbolism, there is little doubt that the wine at the Institution was mixed with water. Justin Martyr, and Irenæus mention the mixing of water with the wine, and it was enjoined in 1549, omitted in 1552, and not since restored.

See "Prayer Book interleaved," and an interesting letter in the "Church Times," for February, 9th, 1867, also "Riddle's Christian Antiquities," pp. 590 and 591.

also to welcome from the pen of the same author, an impartially written Essay in "The Church and the World," on "The Reasonable limits of lawful Ritualism." Well known as are the sympathies of the writer, his treatment of the subject is so fair and well weighed, that his style is that of a judge rather than that of an advocate. This paper and the work previously quoted from, ought to serve as help to solve the questions of Ritualism. Mr. Perry always cites his authorities. Every judge can verify these for himself, and it is difficult as the law stands now, to avoid the conclusion which Mr. Perry draws. The ornaments of the Ministers are now more under consideration than the ornaments of the Church, though both are included in the far-famed Rubric. This Rubric, possesses the highest Ecclesiastical and Civil authority. It is an integral part of the Prayer book, which in 1662 received the sanction of the Convocation of both Provinces, and became part of the Statute law of the land by Act of Parliament. The now celebrated judgment in the Liddell and Westerton case, 1857, affirmed that "the same dress utensils or articles, which were used under the First Prayer Book of Edward VI, may still be used." By the word "ornament,"* the Judicial Committee explained "all the several articles used in the performance of the services and rites of the Church."

Here two difficulties arise: 1st, How can we understand what ornaments were used under the first Prayer Book of Edward VI? 2nd. May all such ornaments still be used? Some would have us understand that only the ornaments mentioned in this 1st Prayer Book, are lawful.† But as Mr. Perry shews, this Book, like the earlier Service Books,

* Probably equivalent in meaning to the Greek word *σκεῦος*.

† This would require a higher ceremonial than exists amongst many Churches at present, and would frighten a great many people.

did not set out any separate and formal list of ornaments.* The omission of the very usages now under discussion, would probably then have been considered an act of non-conformity. The ornaments were in connexion with the Services, and their use was probably implied. To help us in this strait we must look to contemporary documents. Churches were even in 1552, when much spoliation had taken place, very amply supplied with "ornaments." Up to the day in which the Prayer Book came into use, viz: Pentecost 1548-9, the Services continued to be conducted in general points as before. The Clergy would not be likely to discontinue any usages unless they were strictly and especially enjoined to do so. If we place ourselves in their position, we must surely agree that in the absence of a direction to change, they would not be likely to institute any. But these very usages had the sanction of Ecclesiastical and Civil Authorities. In the course of time from the 8th to the 15th centuries, the floating mass of usages, some very ancient, some indigenuous, some foreign and later, were formed into a body of Canon Law. This Canon Law provided abundant rules for Divine Worship. Subsequently it obtained the force of Statute Law. This was perhaps only intended as a temporary measure, at the time of the discussions between the Crown and the Papacy.†

The "*Reformatio Legum Ecclesiasticarum*," prepared in

* The rubrics of Service books give as a rule only a bare outline of the ceremonial. The reasons for this, in the ages before the invention of Printing, are very intelligible.

The Greek, and Syriac rites are more elaborate than the Roman, but the rubrics in their books are scantier than our English ones. The rubrics also of those very Roman Catholic office-books of which the Book of Common Prayer is an abridged addition, though fuller than ours, have to be supplemented by volumes of commentary. See Dr. Littledale's "Catholic Ritual, Scriptural," etc., p. 10, a very good popular defence of Ritual.

† P. 458.—At that time, the jurisdiction formerly exercised by the Roman Court of course was done away with.

the time of Henry VIII, never received royal sanction. This "*Reformatio*" had nothing to do with Ritual matters, but with royal privileges and prerogatives, considered to be trench- ed upon by the claims of the Church of Rome.* The Con- stitutions of Archbishop Peckham, 1281, and Archbishop Winchelsey, 1305, are included in Lyndwood's collection of Canon Law, which is the text-book at the present day. This supplies us with the rules and directions which were not in- serted in the Service Books. The ornaments of the Church are named minutely. They are, the Altar and its Frontal, White Linen Cloth and Corporal, Patin and Chalice, † Two Candlesticks, Font of Stoue, (or other sufficient material), with its cover, Censepot, Cross for Processions, a lesser cross for the dead, Bier, Rogation banners, Images, Principal Image in the Church of the Saint to whom the Church is dedicated, Bells and Ropes, Books, Lenten Veil. The ornaments for the Minister are as follows: Amice, Alb and Girdle, Surplice, Stole, Maniple, cloth for wiping the hands, (*Sudarium*) Silk Cope for Principal Festivals, two other copes, Dalmatic for Gospeller, Tunicle for the Epistoler. These, together with the Elements for the Holy Communion were required to be supplied by the Parishioners. The great mass, if not all of the Articles enumerated, would be legal now. There are others which have been rendered unnecessary by the changes in Office Books. There are the Pax or Osculatory, the Pyx, the Lan- thorn and Bell for carrying the Sacrament to sick persons, and the Candlestick for the Paschal Taper. Mr. Perry quotes passages from legal and other authorities in sup- port of his idea, that what is prescribed by the Ancient Canon Law is legal, if not at variance with later laws. He also gives an extract from a comparatively unknown letter

* Statute 25th, Henry VIII, cap. 19.—1533-34.

† The Chalice and Patin were to be of the best material that could be afforded.

of Martin Bucer, and Paul Fagius, written from Lambeth to the Ministers at Strasburg. There express mention is made of vestments, candles, chrism, and commemoration of the dead. This letter was written in April, 1549. Another letter from the Duke of Somerset to Cardinal Pole, though less precise, throws light upon the subject, inasmuch, as the writer assumes that the Cardinal would be in "all points" satisfied with the New Prayer book, a contingency scarcely conceivable, if only the ceremonies, or usages prescribed in that book had been carried out. Thus e.g., no cross, no lights, no linen cloth, or covering of any kind are enjoined therein, yet every one would consider one or more of these as essential, and one accustomed to the ancient order would certainly not have been satisfied without them all. Hooper also in his letter to Bullinger, Dec. 1549, speaks with regret of the Vestments as being still used and candles before the Altars. The well-known Injunctions of Edward VI, issued in 1547, are valuable as supplying* testimony on this subject. Their authority is questionable, since it is very doubtful whether or no they were sanctioned by Parliament. But to use the words of the Judicial Committee, they left untouched the Service of High Mass and made no declaration as to the nature of the Sacrament then administered." † One of these Injunctions orders that there shall be only two lights upon the high Altar, before the Sacrament, for the signification that Christ is the very true light of the world. Other lights before images and pic-

* These Injunctions can hardly now be of any authority, as they were swept away in Queen Mary's reign, and have not since been revived. But they are valuable as documents which supply useful evidence.

† The Judicial Committee in the Liddell and Westerton case "were not prepared to hold that the use of all articles not expressly mentioned in the Rubric, although quite consistent with, and even subsidiary to the Service is forbidden." Indeed common sense would rebel against such pragmatical folly, and a complete *reductio ad absurdum* could be demonstrated in any of our Churches.

tures were prohibited. We think with Mr. Perry, that the ancient Canon Law and the Injunctions supply us with the ornaments in use under the 1st Prayer Book of Edward VI over and above those prescribed *nominatim*.

The 2nd Question is, may all the ornaments then in use be used now? To this query the answer would be yes—except in cases where changes in the Services have rendered the ornaments inapplicable, or alterations in the general law have abolished some or added others. Thus, as an illustration, certain ceremonies in the Baptismal Service of 1549 have been subsequently omitted, and the words connected with the Acts removed. They are, therefore, probably illegal now. We should be inclined, contrary to Mr. Perry, to think that the mixed Chalice is now unlawful, however, we regret this ancient and most unobjectionable usage being no longer prescribed. It is much to be desired for the sake of reverence and convenience, that the Elements might be reserved for the sake of the sick. This is now unlawful, and therefore all the ornaments connected with the usage unlawful also. Every parish priest in time of illness must have wished that reservation were lawful. Archbishop Longley when Bishop of Ripon permitted the Clergy of St. Saviour's, Leeds, to reserve the Elements during the visitation of Cholera in 1849.

Next, as a Statute cannot be affected by non-usage, and as we are thrown back on the Statute of Edward VI. by the Rubric of 1662, the Canon Law can we think be legitimately consulted for supplying that which is subsidiary to and harmonious with our Services. We assume that the Rubrics were not intended to forbid everything which they do not prescribe. There is no doubt that in the reign of Elizabeth great irregularity and variety of use prevailed. Archbishop Parker and others, were willing to concede to their opponents, and to be satisfied that the Cope should be used only in Cathedrals.* But the Statute of Edward was

* Bishop Guest was ready to surrender the Cope, and only to require the Surplice at the Celebration. Mr. Perry's Essay, p. 477.

never repealed, and in 1563 the Anti-ceremonialists urged that vestments i. e. Chasubles, as well as Copes and Surplices, should be summarily done away with. The same feeling of being perforce contented with the minimum of ceremony in Divine Service, appears in 1603. Thus the 58th Canon insists that "every Minister saying the Public Prayers, or ministering the Sacraments, or other Rites of the Church shall wear a decent and comely Surplice with sleeves." It would have been hopeless then to contend for the fuller requirement of the Rubric. Moreover any irregularity during this period, and indeed any enactments between 1549 and 1662 are of no force because of the re-enactment in 1662 of the Statute of Edward VI. This Rubric, as before shewn, has the two-fold force of Convocation and Parliament. Bishop Cosin, in his "Notes on the Common Prayer" not only mentions as legal the ornaments under consideration, but even expressed a wish that they should be particularly named and set forth, in order that there should be no dispute about them.* To enter into all the multitudinous objections† made to the plain interpretation we have endeavoured to give, would be most wearisome and lengthening. Some of them are very ingenious, but they are summed up and well answered by Mr. Perry. The great difficulty is to furnish a reply which will be read by people generally. The subject must be treated in a learned way, and hence it is hard to secure the attention of any but the erudite. So much perhaps for the question of pure and simple legality in the Church of England.

We would desire now to say a few words upon the topic of Ritual in the Church of America.

Does the English Ecclesiastical Law bind the Church

* Cosin's Works Vol. 5 p. 507.

† The most able of these objections is that of Mr. Milton, in a letter to the "Guardian," April 16, 1866.

of America? We think not. The American Church is only subject to the decrees of general councils, and to laws which she herself has enacted. She will doubtless look with respectful deference to the decisions upon English Ecclesiastical Law, because she has inherited from England the principles which brought about the Reformation, and because she stands in the relation of a daughter to the mother Church of England. * But on all points of discipline she is perfectly independent, and no inherited obligation can exist which fetters her freedom of action. The ground work of the English Reformation was the principle so often contended for in days gone by, that of National Ecclesiastical Independence. The Church of America, therefore, cannot be subject to foreign jurisdiction. Also she has neither inherited the disciplinary laws of the English Church, neither by any formal legislation has she adopted them. The Preface to the American Prayer book, only states as a fact, that the daughter Church did not intend to depart from the general principles of the English Church.† The differences between the two Churches are really considerable.

1st. In the American Prayer Book, the doctrine of Absolution is greatly altered from its distinct enunciation in the English Prayer Book.

2nd. Private Confession is not suggested either in the exhortation in the Communion office, or in the Visitation of the sick.

3rd. The Athanasian creed is omitted.

* See an Article in the American Church Quarterly Review for October, 1866.

† The question may be summed up in the declaration made by the general order of the convention in 1814. "It would be contrary to fact, were any one to infer that the Discipline exercised in this Church, or that any proceedings therein, are at all dependent on the will of the civil or of the Ecclesiastical Authority of any foreign Country." American Church Quarterly Review, October 1866, pp. 465 and 466.

4th. The clause upon the "descent into Hell," in the Apostles' Creed is allowed to be left out.

5th. The sign of the Cross in Baptism is optional.

6th. The Communion Service is abolished.

7th. The prohibited degrees in Matrimony are omitted.

8th. The New Testament Canticles are struck out.

9th. In the Church Catechism the words "verily and indeed" are needlessly altered to "spiritually."

10th. Selections from the Psalms are sometimes substituted for the Psalms of the day.

We say nothing as to alterations in order and structure such as in the Communion Office. But perhaps it may be said—Does not the independence of the Church of America prove too much in this matter? If she, by virtue of her Ecclesiastical independence, is free from any prescribed Ritual carried out in the mother Church, is not the Church of England equally relieved from any Ecclesiastical laws existing anterior to the Reformation? But there is just this important difference between the two cases. Our Rubric carries us back to the vestments worn under the 1st Prayer book of Edward VI. This special Rubric was struck out by the authority of general convention. So marked a proceeding is in itself a complete reply to Bishop Hopkins' plea. The American Church has her Ritual to frame. Since she has carefully struck out the Rubric which authorizes such vestments, no Clergyman can maintain that he has any legitimate authority for wearing them. The Bishops may tacitly allow their Clergy to try the experiment, on this ground that there is no rule whatever in their Church on the vestment question, but there is likely to be much division on the subject among the American Bishops. One of their most able and most learned, Bishop Coxe of Western New-York, has recently published a little work called the "Criterion." He wholly disapproves of the Eirenicon and Ritualism, and he expresses his sentiments in most vehement and, we must say at times, uncharitable language. He main-

tains that Ritualism is at all events connected with a movement to Romanize the Church, to subjugate it to the Papacy, and therefore, while he admires the Liturgical principles of the non-Jurors, and regrets the Puritanical meddling with ancient offices, he is yet for war to the knife with the hapless Ritualists. Bishop Coxe is truly a bishop of the Church militant. If his blows hit with as sledge-hammer a force as his words, he would have been an admirable Bishop of Durham in the days of the old border warfare, when the Bishops used the lance and sword as well as the crozier, and are so represented on their ancient seals. Bishop Coxe speaks respectfully of his venerable brother the Bishop of Vermont, but deplores the appearance of his book.* He holds that any American Bishop can, without fresh legislation, enforce uniformity in his Diocese, and that Ritualism is entirely inconsistent with the Preface to the American Book of Common Prayer, as also with the promise of conformity prescribed by the 7th Article. Bishop Coxe is of course perfectly entitled to have his own opinion as to the legal aspect of this question, and as to the expediency of reviving any disused practices. But he has no manner of right to use such contemptuous language of others. At times, his vehemence betrays him into self contradictions, and he sets a bad example to his Clergy and Laity of the spirit in which religious differences should be discussed. The Bishop says, "that the American mind is averse to even the sober proprieties of Christian worship ; that even simple services win their way slowly at first ; that Ritual would retard the enormous amount of work which has to be done, when millions have yet to be taught the very alphabet of the Gospel." In his opinions, only a few dreamy enthusiasts are fascinated by Ritual and no earnest men and devoted missionaries are in favour of it. The Bishop may be right as regards America, but we entirely object to

* Criterion p. 123.

the following passage, (the italics are ours.) "Who can believe that we are in earnest about our real work, if we even consent to lose time in our talk about *mantua making*. What would be thought of a general, amid the awful scenes of a campaign, who should pause in his career to consult about uniforms, or to order his tailor to make him a new "parade suit?" The analogy does not bear inspection, and is based on an assumption, that Ritualism is identical with millinery, ecclesiastical foppery, dandyism and mantua making. We should never forget that Ritual is a mode of teaching. The missionary work of the American Church cannot be very different in character from that of the English, and Ritualism has been, it is said, found to be a very useful adjunct in England. This is, in fact, urged as a strong plea in its favour. The Bishop might read with advantage the annals of the mission work of St. George's in the East, and also the Essay on the "Missionary aspect of Ritualism" in the "Church and the World." He thinks that the Synagogue worship affords us a sort of typical rule for Parochial services, and the Temple service a standard for Cathedrals. This is a little bit of ingenious fancy on the Bishop's part. The Synagogues are quite subsequent to Divine legislation and were really the growth of circumstances. The Temple, with its sacrifices, is the type of every Christian Church. No sacrifices were offered in the Synagogue. It in no way represented a Christian Church, and we are surprised that Bishop Coxe should have slipped into such a mistake. The passage from St. James* does not in the least prove or even imply, that the Apostolical rites were so very simple. And even if they were, the fact would not bind us now, any more than the usage of the upper room by our Lord for the Institution of the Holy Communion pledges us to a similar locality. It is hard for good men to be charitable and logical when the odium theologicum carries them away. "How

* St. James i. 27.

many" the Bishop sneeringly asks, "of these Ritualists are preëminently exemplary in their lives or mighty in the scriptures?" If Bishop Coxe is not determinedly and wilfully blind and deaf to what the most violent opponent of Ritual allows, he must answer the question himself. He cannot but know that holier and purer men do not exist in England, than what are called the advanced Clergy, and that they have many of great learning and Scriptural knowledge in their ranks. His own generosity ought to make him blush for even the suggestion, that these gentlemen bring their good works in on the tide of their credit for philanthropy and self denial. Moreover these good works hardly tally with the remark in the preceding page that they spend their nights and days in studying the mere romance of religion, and in talking and thinking about postures and bows and crossing, and this colour and that, etc.

But now leaving England and England's Church for a moment, let us glance at the Churches of America and Canada. We have stated our conviction that the former is perfectly free to construct her own Ritual, there being nothing ordered except the Rochet of the Bishop, and we hope that ere long the beauty of holiness will be conspicuous in the Sanctuaries of the American Church, and the glory of public worship set forth to all men. But if discretion be necessary in England, it is still more necessary in America. The immense number and variety of sects, the voluntary position of the Church, the strong infection of bigoted Puritanism still working in the national character, the somewhat lower tone of public morality inseparable from a new as compared with an old country, all combining, render the greatest prudence necessary. America, from circumstances, has been the recipient of a heterogeneous mass of emigrant population, whose knowledge of religion and morals must often have been less than elementary. These have to be Christianized, and though a certain amount of Ritual is needful for all, to explain doctrine, still a high order of Ritual might

at present be inapplicable and premature. Also the great Church revival has not of course as yet spread so far and sunk so deep in America as in England, and hence at the present time, ceremonial would not be so appropriate, not so natural, not so true. It would rather be an appendage to, than a proof of religion. The Church of Canada differs of course from that of America, in that it possesses the unmutilated English Prayer Book. The Rubric on the Vestment question is thus brought before the notice of its authorities, and hence they are referred to the first Prayer book of Edward VI for the explanation of the ornaments of the Church and Minister. But here another difficulty meets us and one peculiar to the Church in the Colonies of England in communion with the Mother Church. Recently it has been declared, that these Churches are voluntary associations, that the Letters Patent are null and void, and that there is no State or legal authority attaching to such Churches above other Christian sects or denominations. It appears then, that while the Prayer book with its Rubrics and directions is binding on them, they are entirely released from any simply legal enactments. Thus the Canon law has no hold on the Canadian Church. Whatever may be its authority in England, it is virtually a dead letter in her Colonies. We presume therefore, that this Canon law can hardly be used to interpret the Rubric, but that the Canadian and Colonial Churches generally would only be bound by the prescriptions of the first Prayer book of Edward VI, mentioned in the above mentioned Rubric. And even here, no civil measures can be brought to bear. The Colonial Church has no State position. The Bishops wield only a spiritual authority. If they, as a body, were to adopt the English Canon law, they are at liberty to do so; but at present, as it seems to us, it has no hold on them at all. Of this we are quite confident, that equal discretion and judgment are required in the Colonies as in the United States of America on Ritual question. A congeries of sects exists. Every sect

arrogates to itself the name of a Church, and sets at nought the ancient fundamental doctrine, that Episcopacy is an essential to the very existence of a Church. However diverse these sects may be, they unite in a common detestation of Rome. Any ceremonial therefore that seems to smack of Romanism, and to tend to assimilate the services of the two Churches, would rouse a storm of fear and suspicion, and alienate many from their Pastors. Especially would this hold good in Lower Canada. There the Church of Rome is in the ascendant. Wealth and population and influence are on her side. The English Church can hardly do more than hold her own, when she sees on one hand a legion of sects, the votaries of which think themselves fully on an equality with her in all points, and on the other the colossal organization of the Papacy. Church principles have made some way in Canada, but their progress is not rapid, and the time is not yet come, when a general introduction of advanced Ritual would be expedient or even possible. Much of ignorant prejudice and intolerance prevail. Puritanism and red-hot Protestantism are rampant. When people have to be taught primary and elementary lessons, it is too soon to think of vestments. Any Clergy in Canada who hastily adopt them, would most likely retard the movement, and seriously mar the efficacy of their own ministerial influence and work. We wish that the Bishops of the English Church and of the Churches in communion with her would dispassionately examine this question. The theory so commonly held that Ritualism naturally and inevitably tends * Romewards, is contrary to fact and to logic. Because a practice has not positively prevailed since the Reformation, some assume that

* The Tablet itself has stated the contrary, and the real truth is that non-conformists are being won over to Churchmanship in a great measure as it seems owing to Ritualism. Mere Puritan Services alone do not attract sectaries, and no plan of accommodating such Services to their prejudices would bear fruit.

it must be wrong and must be repudiated. Such persons do not look at the Prayer Book and Formularies as men would look at them at the time of their compilation, but through the medium of accumulated Puritanism. This unphilosophical temperament unfits many of our fathers in the Church from dealing with questions of moment. It confounds restoration with innovation, progress with degeneracy, needful and wise improvement with radical subversion. It is very easy of course to vituperate, to talk sarcastically in an "*ad captandum*" manner of millinery, genuflexions, of gushing young ladies, and sentimental young curates. No very great amount of intellectual capital is required for this style of criticism. It attracts and amuses, and appears so satisfactory a method of settling the question. This theory pre-supposes that all advocates for Ritualism are young and foolish, that they love ceremonial only on æsthetic principles, that their brains are in an inverse ratio with their sentimentalism, and that instead of working hard to save souls, to teach the ignorant and convert the wicked, they pass their time, as Bishop Coxe fancies, in devising decorations, and trying on chasubles. Every human movement has of course its half hearted and foolish adherents who, from indiscretion, vanity, and silliness, injure the cause. Ritualism is not exempt from such hangers on. But the millinery cry is very far from the truth. Nothing can be more unattractive and devoid of sentiment than the lives of very many Ritualists. They toil in alleys and courts, amidst the hovels of the most degraded and poor. Gentlemen by birth and education, they live a hard and painful life. They voluntarily deprive themselves of luxuries and even comforts. The dwellings, habits, and mode of life of these men teach a lesson which ought to shame their traducers. They set store by gorgeous ceremonial in God's house, but their own homes are poor and simple. Let those who cruelly and scornfully carp at and condemn them, imitate their zeal, devotion, and singleness of purpose. The most cursory examination

disposes at once of the newspaper mode of controversy on the Ritual question. The second class of objectors should be dealt with more respectfully. They are often men of charity, equity, and thought. But they fear that Ritualists are unsound in their Theology. They conceive that it is impossible to wear vestments, to burn incense, to light candles, to use richly embroidered altar cloths, and not to have a lurking sympathy with Rome. If this be logical, then some of the Lutheran and Scandinavian Communities, must be very Romanizing. They have perpetually used most of the ceremonial observances, which are the subjects of present controversy. Every one knows how strong is the antipathy, and how wide the separation between these bodies and Rome. The spirit of Luther still lives, and is likely to live. Moreover where in Scripture are we to look for hints as to Christian worship, but in the Apocalypse? The worship of the Church triumphant is therein set forth with a splendour of symbolism which proves that Ritual is Scriptural, and in itself cannot be displeasing to God. These descriptions in the Apocalypse are surely more applicable to us than the Ordinances in the Mosaic Law. There is not a syllable in Scripture, to warrant the common Protestant idea, that a very simple ceremonial is pleasing to God and consonant with the character of Christianity. Few facts are more strange than that so false a statement should be trumpeted forth and greedily accepted. No more valuable weapon could be put into the hands of a Romanist, than to say, that Ritual of necessity leads the way to Rome. If so, Scripture leads to Rome. The Divinely appointed Ritual in the Old Testament, and the Ritual apparently suggested for our present imitation in the Apocalypse, and pointing to the worship hereafter, were, in that case, to lead the way to Rome. But it may be objected, that Ritualists teach Roman doctrine. This is an accusation which has yet to be substantiated. The English Church wisely permits latitude in external worship, as she also admits breadth of statement in the enunciation of

doctrine.* There are always two sides to every truth, or to speak more correctly, every great truth contains two truths. It is possible for an earnest man to lay too much stress on either side. The neglect of a comprehensive grasp of truth has been the prolific generator of heresy. One who takes a strongly subjective view of Sacramental truth, may think he detects Romanism in another, who simply insists on the plain teaching of the English Church Catechism. Nothing is more vague than the charge of Romanizing. It is as grave as it is difficult to deal with. Every great human movement has a certain amount of excess inseparable from it, because it is human. This ebullition of excess proves nothing as to the legitimate goal and end of a movement. No clear sighted intelligence would be so deceived as to conclude, that certain exceptionable cases revealed the real set of the current of human thought. The tract movement of 1833 has, under Providence, proved the salvation of the Church of England. Unhappily, some of its revered leaders left us. Men, whose genius was high, whose logic was keen, whose piety was almost angelic, became bewildered. They saw difficulties in our own system, and they fled from them to a system, which seemed to solve their difficulties in an easy and captivating way. Deeply as we venerate them living or dead, their departure only proves that even such men as they can make serious mistakes. The Church of England must ever be to a

* The advice given by the Rev. J. J. Blunt, in his "Duties of a Parish Priest," pp. 312 and 313, might be followed advantageously by both parties. He says, speaking of Anti-Ritualists, "they are not to be judges of other men's consciences but to obey their own; and they have no right to call scrupulous brethren in the ministry hard names, if their worst offence is only an injudicious adherence, (for we will put it so) to antiquated commands of their own Reformed Church." The "scrupulous" in question were those who wore vestments and used lights on the altar. The work from which this extract has been made was published in 1856. Its author was a sound and learned but moderate Churchman, and his opinion on this account is of considerable value.

certain degree a "*via media*." While she abjures the errors of Popery and Puritanism, she still specially upholds the doctrine of the Cross, as said good Bishop Ken on his death bed. The Oxford movement roused Churchmen from a heavy and protracted torpor. It led them a few steps nearer Rome, but really fixed them in their true position. It has been the means of saving men from Rome. True Church of England principles are the best safe guards against the excessive ultramontane modern peculiarities, so conspicuous in Dr. Faber's and Dr. Manning's recent works, as they are also most useful against the lame and impotent defects of a debased Calvinism, a dwarfed unsystematic theory of schismatical dissent, or the wild flights of neology. The Church has never, since the Reformation, been more vigorous than now. She is beginning to gain a real hold of her people. She is displaying earnest work, impressive services, and real spiritual life. This is, under God, the result of the very movement which has naturally led the way to the present cause of controversy. The great dissemination of pure faith and recognition of primitive Church Authority, which, though it had never died out, yet in 1833 began to be more widely received, occupied itself with the fundamentals of Christian truth. These were of paramount importance. Many professing English Churchmen were in benighted ignorance as to doctrines clearly taught in the Prayer book. People had by long tradition been accustomed to a certain interpretation of the Prayer book, that to fancy the incorrectness of this interpretation to be possible, was quite a shock. The English are almost the most conservative people in the world, and nothing disturbs their equanimity more than the thought that they have to quit the grooves in which they have worked long and easily. The name of Protestant had become so familiar, that it was supposed to designate the Church of England, and many were ignorant that the name does not occur in our formularies. A few old ladies and some editors of Provincial newspapers, were

under a strong conviction, that an Ecclesiastical Armada was in readiness to make a descent upon the English shores, and to land, if not the Pope, at all events, the Cardinals, in order to fraternize with the Tractarian Clergy. It was supposed that not only our religion, but even our lives and property would not be safe, if Romanism obtained any foothold. The high and precious name of "Catholic," which belongs to England, as much as it does to Rome, was conceded wholly to the latter, as if it had been so polluted by her touch as to have become worthless. Thus the very honour that the Romanists claimed, and the very admission on our parts which they desired, were yielded to them without a struggle. This concession puts us in the wrong, for if they alone be the Catholics, our duty is to join them. Church principles had to fight their way through this mass of quiet and self satisfied ignorance. Sometimes they seemed checked, if not overcome for the time. But the opposition really helped them on. We owe the firm and thorough belief in Baptismal Regeneration to the Gorham controversy. That great truth is stated in our Formularies with singular and most definite precision. Yet, strange to say, it was either partially held, or explained away, or actually denied by a considerable portion even of Clergymen. The solid learning of the Bishop of Exeter was not only conspicuous in itself, but contrasted prodigiously with the confused ignorance of the opposite side. The other Sacrament was in its turn assailed, and though the truth is more subtle, and has been more the subject of controversy than any other Christian doctrine, yet again good has been brought out of evil. Dangerous clouds have rolled away, and the ancient Catholic belief has been asserted and clung to without let or hindrance in many a parish throughout English Christendom. The dignity of this Holy Mystery has been asserted, and its due place vindicated. Many a sorrowing heart has been comforted, and many a dying pillow smoothed by an increased appreciation of the blessings of the Holy Communion. In course of time, as might

be expected, opposition was offered to other doctrines stated in the Prayer book, but more or less ignored, owing to the worldly apathy, the laziness and the comfortable do-nothing condition which had prevailed long and extensively. And as errors have a tendency to run in cycles, and to recur periodically, so we have lately seen attacks, some even from within the Church, on first principles. The Inspiration of Scripture, the Divinity of Christ, the authority and truth of the Old Testament, the personal existence of the Evil one, the eternity of future punishments, and even the question of a future at all, have been and are attacked. But such trials operate beneficially. They supply the place of early persecutions, and they preclude the easy repetition of verbal common-places from occupying the place of a thorough appreciation of divine truth. As a natural consequence, truer and more fervent faith has brought about greater reverence. No one, who believed in Baptismal regeneration, and the gifts of the living Spirit, could tolerate a porcelain basin for a font, which, when not required, might be concealed in the vestry. No one, who in his heart, held the real objective presence of Christ in the Holy Eucharist, could bear to see a common table covered by a tattered and discolored cloth. Reverence and taste were alike offended. At the same time education and travel induced a desire for a purer and better style of church architecture, and for more correct ecclesiastical designs. Thus Ritual has had two Parents. 1st. It was the natural fruit of a stronger faith in God's presence, and His means of grace. This was partly the result of the Oxford movement, and partly a protest against unbelief. 2nd. It sprang from a more refined and educated taste, and a desire to make the service of God beautiful, attractive, and solemnly impressive. There was nothing Roman in this ; nothing sudden or unnatural. That the early giants of the Church movement should not have thought much of Ritual, was because they were fighting for very life. They were contending for the truths of

which Ritual is but the exponent. But now that the truths are secured, and it remains to make them objectively plain, and bring them home to the educated and uneducated, we find the veteran Dr. Pusey in the foremost place, and showing the mingled courage and conciliatory wisdom so conspicuous in him. We would refer our readers to two letters recently written by Dr Pusey; one to the Editor of the "Literary Churchman, the other to the President of the English Church Union, also to a speech made at a recent meeting of that society.

We have been considering the legal position of Ritualism, and the cause of its growth. We have examined the opinions of some of the leading Ecclesiastics in England and America, and glanced at the present state of public opinion on the point. It only remains for us to see what principles should guide those who are desirous of retaining the legitimate accessories of Divine worship together with some degree of dignity and magnificence. It would be right to examine once more on this head Mr. Perry's Essay on the "Church and the World." He considers that the following would probably be guiding principles with those who may desire Ritualistic revivals.

1st.* The Ritual should be instructive to the worshippers. This is almost self-evident.† Anything which is not subservient to this end, would, to say the least, be superfluous.

2nd. The Ritual should add dignity to the service. On this point Mr. Perry very truly remarks, that the mode of conducting Divine Service should be such as to render it simple, yet grand and harmonious. It should be reverent, and yet not too formal. Great elaboration and complication would we think be distasteful to the English mind, and tend

*Page 489.

†People whether educated or uneducated are taught through the eye. One great reason why English missions have proved comparative failures is because the promoters have ignored Horace's maxim, "Segnius irritant animos demissa per aures, quam quæ sunt oculis subjecta fidelibus."

to substitute the Ritual for the object worshipped, viz., God Himself.

3rd. That it should sustain objective worship. There is no doubt that this important principle has been very much kept out of sight. The edification of the worshipper has been much more thought of, than an offering of praise and prayer to the glorious presence of the Almighty. A true and perfect act of worship, perfect as far as is attainable, should provide for both of these ends. Frequent and reverent celebrations of the Holy Eucharist would help to bring back a complete recognition of and devotion towards an objective Divine Presence.*

4th. It should be national.† We should not be servilely imitative of all Catholic customs, but in some points retain the independence which has always characterized the Church of England. The Sarum use should therefore be consulted, and also the customs in the East and West, where there has been a continuous system of Ritual tradition.

5th. That all these revivals should help to promote Catholic intercommunion. A return to those earlier uses would remove blemishes in some of the leading features of the Church of England's worship, would dispose other portions of the Church to look on her more favourably, and perhaps lead to her recognition. There can be no real union in Christendom without recognition on the part of Rome and Greece, of the independent Catholic existence of England's Church. Union cannot be absorption into Rome, or submission to all that she may impose. England must not surrender the charter of her freedom and independence. But anything, which, without com-

* See *Theory of Divine Worship*, by Rev. T. Chamberlain.

† The ecclesiastical colors, the shape of the Eucharistic vestments, the position of the celebrant, and the use of incense, have in former days varied somewhat from the uses in continental churches. See Mr. Perry's *Essay* and also correspondence in the "Church Times" during February, 1867.

promise of her principles, serves to stamp her in the eyes of all, as a branch of the Catholic Church, and to remove the erroneous idea that she is one with all the Protestant denominations under the sun, is useful and to be supported.

On this point it must not be forgotten that the Reformation turned on doctrines, and not on vestments. Mr. Cutts, in an Essay in the Art Journal for December 1866, throws out hints on the matter of Ritual. He is in favour of a change on æsthetic grounds, and considers that the ordinary vestments worn by our Clergy, are unsuited to the improved taste in church building and ecclesiastical arrangement. But he considers that everything should be arranged before the tribunal of taste and artistic design, and that antiquity and Catholicity should be kept in the background. He believes (what is probably true of all the vestments,) that the Chasuble was a garment retained by the Clergy, after it had been abandoned as old-fashioned by the Laity. He prefers to examine the whole question for himself, and gives a gentle snub to the claims set up by the "Directorium Anglicanum." We cannot mention this work without expressing most unfeigned regret that it should ever have seen the light. It has provoked ridicule deservedly, and all high Churchmen have been supposed to approve it. It offends against common sense, and merits the slashing treatment it met with in the London Quarterly Review for January 1867. This very article is a clever advocacy of Anti-Ritualism. It detects weak points, but in matter of argument, it is not worth much. If the Chasuble be worn, Mr. Cutts makes the objectionable suggestion, that it should be made of fine white linen or cambric so that people should mistake it for a Surplice. For his own part he believes that a better and more beautiful vestment could be found, and viewing the subject from the vantage ground of taste, he objects to the maniple and biretta. He also throws out a suggestion, that Bishops should discard their present awkward ungainly attire, and adopt generally that which they wear on State occasions. The Cope and Surplice, with

the Mitre and Crozier would certainly be impressive and dignified.* For our own part, we are inclined to think, that even on æsthetic grounds the ancient vestments could hardly be improved on, and that when their beauty and convenience is strengthened by their antiquity and universality, their position is impregnable, supposing a change is desirable and expedient. This is our last point, and a very important one it is. The greatest discretion should be used by those who revive what has been disused. Weak brethren may take alarm. Suspicion may become rife. The confidence between Pastors and people may be clouded over, if not destroyed. The first duty of the Clergyman is to save souls, and if he impairs his usefulness by making a persistent stand for vestments, he is not only incurring a risk but committing a sin. We have Scriptural authority for saying that non-essential matters must yield to the cause of edification, to the building up of believers in Christ. This is not always an easy matter, and the opportunity of influence once lost, may never be regained. Moreover, Ritual to be at all valuable, must be a visible setting of the doctrine held and taught. Otherwise it is quite unmeaning, and perhaps even dangerous. A Clergyman must first gradually train up his people in the belief in and appreciation of high Sacramental doctrine. When that is once attained, they will look for Ritual. It will be to them natural and legitimate. There will be nothing artificial or over strained, but it will be the outlet of their religious convictions, the unspoken language of their hearts. The congregation are then more likely to suggest it to their Pastor, than he to urge it on them; and at all events, they will work together in the cause without disunion, bickerings, or estrangement. Ritual too must not only be a proof, but also a teacher of religion. Some minds require Ritual. It is not only good, as some suppose, for the upper and educated

* Mr. Curzon found the vestments in Armenia, and speaks strongly as to their almost universal use.—“Curzon's Armenia,” quoted by Mr. Cutts.

classes, but it attracts the lower. A simple but deep faith may exist in a very dull mind. Without a certain amount of Ritual, no unlettered Christian will realise that his Pastor apprehends God's presence and believes in Sacramental truth. Then as Ritual ought to be the exponent of Sacramental doctrine, so it ought to be accompanied, by a high standard of personal devotion and religious practice. Nothing can be more offensive than an elaborate ceremonial which is gone through as a show, with little reverence on the part of those who assist in it, whether Clergy or Laity. Almost equally objectionable, and almost equally injurious, is the combination of this advocacy of externals in worship, with a flippant and slang style of talk, and a narrow minded and bitter condemnation of others. Let the Clergy, by the quiet reverence of their devotion, by their loving, zealous, and selfdenying ministrations, gain the confidence of their flock. Let them show that they are not hasty revolutionists in externals. Let them also train up their people to understand and believe what Ritual ought to mean. Then the Ritual will follow as the leaf follows from the bud. Let nothing be done in haste. Let the Clergy, as far as possible, defer to their Bishop. In cases where mutual confidence and respect prevail, the Clergyman would generally find, that he carried his Bishop with him. This would especially be the case, when, as it ought always to be, the Priests and people are united upon such a question. For the moral weight of such a fact would be well nigh irresistible in the eyes of any wise and judicious person, however high his position. We believe that the greater portion, if not all of the usages claimed as legal, are really sanctioned by the Law. Indeed, the conduct of many of the Record faction helps to substantiate this. Otherwise, why should they be so desirous to have the obnoxious Rubric removed? Adverse legislation may befall the Church of England. We earnestly pray that it may be averted. We feel that if once the Prayer book is tampered with, questions of faith as well as of

ceremonial will be affected. If Ritualists are true to themselves, we think that the danger will pass away. The last twenty years have witnessed many startling changes, and we are inclined to believe that the English mind will in a few years become accustomed to these usages, provided only sound sense and discreet prudence be manifested by those who uphold them, and who direct the movement. What may be lawful may not be always expedient. There ought to be a reasonable liberty on all such points. Some are of opinion and to some extent justly, that the ceremonial suited to an educated and highly taught congregation, would not be always equally suitable to a poorer and less intelligent class. At the same time, we think that a higher order of Ritual would be in course of time advisable and acceptable everywhere in England, provided only it be introduced with care and caution.

For we do believe that Ritual will spread. We believe it to be natural, legitimate, and right. We believe that it is not unacceptable to God when it is the fruit of devotion to Him. Only let those who desire it, wait patiently, and not prejudice other and more important results. We would fain also give one hint to Ritualistic Clergy—we apologize for affixing a seemingly party name. Let them avoid mannerism. Let them guard against giving any one a handle against them as mere dilettanti in religious points. Let them be careful to avoid the charge of gabbling over the Service and slurring over the Lessons, a charge not unfrequently, and sometimes not unjustly made. Let them shew that a desire for a grand and imposing ceremonial in God's house is not incompatible with undeviating loyalty to the spirit of England's Church, and with the protest against those errors, which made her assert her national independence and restore the purity of faith which marked the early ages of Christianity.

May God guide the movement aright to His glory and honour, and to the establishment of His Church in the hearts of men.

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