

**RITUALISM: DOCTRINE NOT DRESS, NOTES  
OF LECTURES ON RITULISM, THE  
DEVELOPEMENT OF TRACTARIANISM:  
PUBLISHED BY REQUEST, WITH ADDITIONS,  
INCLUDING REMARKS ON THE CHARGE OF  
THE BISHOP OF SALISBURY**

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Ritualism: Doctrine Not Dress, Notes of Lectures on Ritualism, the Development of  
Tractarianism: Published by Request, with Additions, Including Remarks on the Charge of the  
Bishop of Salisbury by Thomas O. Beeman

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**THOMAS O. BEEMAN**

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"WHAT WE TAUGHT IN WORD, THE RITUALISTS TRACK IN DEED."

*The Rev. Dr. Pusey.*

"THERE IS MORE IN RITUALISM THAN APPEARS UPON THE SURFACE."

*The Rev. C. J. Le Geyt.*

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"WHY TEMPT YE GOD, TO PUT A YOKK UPON THE NECK OF THE DISCIPLES,  
WHICH NEITHER OUR FATHERS NOR WE WERE ABLE TO BEAR?"—*Acts iv. 10.*

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130. e. 30.

## SPECIAL NOTICE.

¶ The Titles of the Books, from which the questions for Penitents preparatory to Confession at page 151, &c., are taken, are not given for sufficient reasons.

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¶ Extracts, having the usual signs of a quotation, consist, in some instances, of two sentences combined for the sake of convenience; but no alteration in the sense, so far as is known, has been made.

¶ As it was not possible to print the references to the various Works quoted from, the Author begs to say, that in case any reference should be particularly wished for, it may be obtained, if, with the request for it, a stamped and properly directed envelope be sent to his address, REV. THOS. O. BERMAN, Cranbrook, Kent.

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## CORRECTIONS.

¶ The Author will be particularly obliged if the Reader will be good enough

p. 38, l. 13, to write *Latimer, Bishop of Worcester*, for *Ridley, Bishop of London*;

p. 53, l. 21, to write *said*, for *says*;

p. 132, l. 12, to write *Mr. Prynne*, for *he*;

p. 134, l. 1, to write *Mr. Le Geyt says in the Preface*, for *he says*;

p. 134, l. 18, to write *says*, for *goes on to say*;

And in the copies from which it is omitted

p. 31, l. 15, to insert *of* after *tendency*.

## PREFACE.

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The appearance of the following Notes in their present form may be thought to require some explanation.

At the conclusion of some Lectures on Ritualism, the Writer was unexpectedly asked to publish them. As the Lectures were not written, this was not in his power, but a long list of Subscribers' names having been put into his hands by a zealous friend of Protestantism, *accompanied with the expression of an opinion that their publication might be of some service to the cause of Scriptural, and, therefore, Protestant Truth*, it seemed to be his duty to do what he could.

He may, perhaps, be pardoned for mentioning another consideration which weighed with him. Oft recurring and wearying indisposition has for a long period prevented his doing what he would. He was, therefore, very reluctant, even to appear unwilling, to make an effort to do what little might be thought to be in his power on behalf of "the Common Faith."

He accordingly proposed to gather together such of his Notes as might be comprised in about forty pages: this proposition was acceded to,—the result is before the Reader.

Instead of some forty pages, there are one hundred and seventy. The additional matter (given without any charge to the subscribers) will, it is hoped, be a sufficient explanation of any seeming delay in the issue of the Notes.

Had the Writer contemplated a publication of the size of the present, it would have assumed a different form, and been issued in a different way, but as the Title of "Notes" admitted of expansion, and as the course of events deepened his conviction of the importance of the present controversy, he, in the course of compilation, added, from time to time, as other engagements would permit, notices of such matters as seemed likely to throw light upon it.



It will be seen that large quotations have been made from the Reformers and Martyrs, "not," to adapt the language of Bishop Hooper, "*that our faith is grounded upon any man,*" "*but that we would declare the judgment*" of the Reformers "*concerning this matter, because they make with the old truth against this new Papistry.*"

The Writer, it is scarcely needful to say, holds that "Holy Scripture containeth all things necessary to salvation," and that "the Holy Spirit, speaking in Scripture, is the Supreme Judge, by Whom all Controversies of Religion are to be determined."

Should the Notes prove to be not, altogether, unuseful, they may perhaps be taken as a small contribution to the Treasury of the one Church of God; that Church which has one Faith, one Baptism, one Hope, one Lord, one Spirit, one God; that Church which is one Body; of which the Lord Jesus is the Head and Foundation, Redemption and Righteousness, Life and Resurrection,—Prophet, and Priest, and Saviour, and King. At all events, the Writer ventures to hope that his friends will regard them as a proof of his desire to comply with their request, and that they will, also, kindly accepting the intention, pardon the imperfection of the execution.

When the Lectures were given, the Writer, it must be observed, believed that the question of Ritualism in the Established Church, would ultimately come before the Legislature.

Since that time Commissioners have been appointed by the Queen to inquire into the subject, and their first and preliminary Report has been presented to both Houses of Parliament, by command of Her Majesty.

It is now, therefore, certain that the question will, in some form or other, come before the House of Commons. As Ritualism is a question of Doctrine, and the People of England must, in and by their Representatives, deal with it, it necessarily follows that they will have to determine whether the Doctrine be true or false. If it be true, they must neither condemn it, nor prevent the outward expression of it. If it be false, they dare not support it. In case it be false, they dare not be content with cutting off the twigs and branches of Vestments and Ceremonies and leaving the stem to send forth fresh and vigorous shoots after the lapse of a few short months, but must lay the axe to the Root of the Deadly Upas.

No Nation, Kingdom, nor People dare, under pain of God's sore displeasure, give their sanction to the teaching of any doctrine, which cannot be read in, nor be proved by those Holy Scriptures which contain all things necessary to Salvation.

God is no respecter of Persons. He will judge the World in Righteousness and the People thereof with Equity. Duties and Responsibilities are the inseparable attendants upon Power. The usages of society—the customs and example of men will have no weight at that bar where all men must appear that every man may receive the things done in his body, according to that he hath done, whether it be good or bad.

When the Great White Throne is set up, the Omniscient Judge will take His seat thereon: the Statute Book—the Scriptures of Truth—containing the unchangeable Laws of the Unchanging God; the Book of God's Remembrance; and the Book of Man's Conscience; will each be opened, and the Assize of God begin.

It will then be seen whether Christianity be a subtle device, contrived for the purpose of enabling men,—if they but do it in the Name of God,—to subscribe, with impunity, Religious Formularies which they neither believe, nor intend to conform to;—whether it be a dishonest system framed for the purpose of enabling men,—provided, only, that they do it in the name of Christ,—to palter with the most solemnly contracted engagements for the sake of name, position, party, or profit;—whether it be an unholy scheme devised for the purpose of freeing men from the obligations of duty, so that if they will but, as worshippers, say they believe in God; they may, as citizens, support or oppose the Gospel of His Son, as may best suit their personal convenience, or promote their temporal advantage.

It has been said, that "*Two Schemes of Doctrine are, probably for the last time, struggling within the Church,*" that "*on the issue hangs the Destiny of the Church,*" that the Battle "*must have a decisive issue;*" if so, every one must take his side. Where Religious Truth is concerned, there can be no neutrals.

The Prophet of old time said, "How long halt ye between two opinions? If the Lord be God, follow Him: but if Baal, then follow him." A Greater than the Prophet has said, "No man can serve two Masters." "*He that is not with ME is against ME.*"

December, 1867.

¶ Those who may not wish to read the earlier portion of the Notes, will find the last paragraph on page 64 a convenient starting point.

¶ Some observations on the Charge of the Bishop of Salisbury, will be found on the 95th and following pages; and on Absolution and Confession, together with some examples of the Questions supplied for the use of Penitents, from pages 142 to 157.

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¶ Extracts shewing the Judgment of the Martyrs and Reformers upon certain points of Doctrine, are given as under:—

Word of God, Authority of . . .	page 2, 12 n., 33 ff.
Church, Definition of . . . . .	do. 50 n., 58, 60 ff.
Succession, True and False . . .	do. 101 ff.
Priests, . . . . .	do. 98 ff., 114 ff., 127 n.
Altars, . . . . .	do. 161 n., 162 n.
Vestments, &c., . . . . .	do. 162, ditto n.
Confession, . . . . .	do. 50 n., 157 n.
Keys, Power of . . . . .	do. 120 n.
Baptism, . . . . .	do. 92 n., 123 ff.
Lord's Supper, Use of . . . . .	do. 123 ff.
Real Presence . . . . .	do. 104 n., 105 n., 109 ff., 131 n., 132 n., 133 n., 158 n., 159 n.
Partaking of . . . . .	do. 105 n., 115, 122 ff., 130, 132 n.
Sacrifice . . . . .	do. 103 n., 106 n., 111, 113, 114 ff., 126, 127 n.
Adoration . . . . .	do. 106 n., 162 n., 167 n., 168.
Idolatry and Contempt of } . . . . .	do. 60, 64, 99, 113, 163 n., 165, 167 n.,
Gospel, Danger of . . }	169, 170.