

act solely on the one principle which has heretofore guided me—the depreciation of every service which in any way interferes with the ONE GREAT SERVICE APPOINTED BY MY DIVINE MASTER, and the exaltation of that over every other, in accordance with the law of the Church of England.

I am fairly well satisfied with our services as they are, and thankful for attaining so far towards the standard which the Church sets up; but if we are to have any change, it can be only in one direction, and on the principle indicated. We have by no means attained to that standard, and as long as she holds it up I am ready to follow it, when fairly called upon to do so. I am not disposed to set up my puny private judgment, or arbitrary will, against her explicit enactment which I have promised to obey. And if any of my change-dreading friends ask me how far I am prepared to go, I answer, without hesitation, *as far as the explicit laws of the Church of England enjoin or permit, and not one inch further.* Her laws, mark; not customs, which are often as stupid as they are illegal; not usages, which have often no excuse but laziness, no warrant but ignorance, no apology but cowardice.

In any restoration of disused laws, there comes into operation the *legitimate* exercise of judgment and discretion. Laws, so long fallen into disuetude as some of those bearing upon the Holy Communion, do not compel us to strict and instant obedience, although they warrant and justify us in complying with them when circumstances call upon us to do so.

Processional banners and crosses, the Bishop's pastoral staff, coloured stoles, lights, vestments, altar crosses and hangings, are all lawful by "the Ornaments Rubric;" but they (by reason of long disuse) are not considered of obligation, unless, as the late Bishop of Exeter said, they should be voluntarily furnished by any congregation, in which case