

2.—That as regards the *frequency* of its administration, it should be celebrated at the very least on the first day of every week, and oftener if possible or expedient.

3.—That as regards the *mode* in which it should be offered, the highest idea of its celebration is that it should be done with all the state and dignity which can be imparted to it by the solemn use of those outward accessories, commanded by the *law* of the Church of England in "the Ornaments Rubric."

4.—That at the same time it is *permitted* to be done with the utmost plainness, consistent with reverence and decency.

5.—That therefore it is a fact which is perfectly indisputable, that there are two distinct modes of celebrating the same service, clearly sanctioned by the Church of England: the higher, required by law; the lower, permitted by practice.

6.—That flowing from this fact as a necessary consequence, whenever the members of a congregation generally, wish the service to be rendered in either one or other of these modes, they are asking merely for their simple rights, which no clergyman should take upon him to refuse.

7.—But when, as is now so frequently the case, a considerable body of the same congregation differ from the rest on matters of this kind, then it becomes the duty of the Priest in charge so to arrange the services that the tastes and desires of each, *being perfectly lawful*, and distinctly provided for by the Church, shall be gratified by celebrating the service in different modes, at different times, so that the legitimate wishes of one class may not disturb or clash with those of the other.

8.—That consequently neither class has any ground for fault-finding with the other, or for any attempt to deprive them of rights and liberties given them by the law or practice of the Church; and that the clergyman who