

tary duties, and yet because I sympathize with these devout and earnest members of the Church, I am charged with "giving no rest to the congregation;" and not obscurely threatened with secession if I grant them the self-same boon which those who take this line do themselves enjoy. I am afraid that we are strangely forgetful of the Apostle's injunction, that we should "look not upon our own things, but every man also upon the things of others." In due time, therefore, I shall probably omit the Litany (except perhaps on the second Sunday in the month), and say it in the afternoon; and hereafter I may make a few minutes' pause between the Matins and the Communion Service, by which three objects would without inconvenience be gained:

- 1.—The recognition of the separate character of the services.
- 2.—The opportunity of entering or leaving the Church without disturbance.
- 3.—The distinct marking of the subordination of Morning Prayer to the Eucharistic service.

These will be experimental changes, and can be modified as experience suggests; but of course if people are too impatient or intolerant of change, even to *try* whether one plan is not preferable to another, it must be impossible to learn anything by that practical test which is the best of all methods of arriving at sound conclusions.

I have now stated, I hope distinctly, the convictions and principles on which I have always endeavoured to act in the past, and on which, God being my Helper, I shall certainly continue to act for the future. They may be summarized thus:—

- 1.—That "the highest act of our religion," (*see recent official language of the Archbishops of Canterbury and York*) and one "generally necessary to salvation," is the Holy Communion—the *one only* service appointed by our Lord.