

In seeking to recommend the Church, according to our bounden duty, in the eyes of our own people or of others, and to give the fullest effect to the beautiful offices of her Liturgy, there is a principle to be observed of which I have taken notice upon former occasions in addressing my brethren in a different capacity, but which I am prompted briefly to touch upon, because it is in danger from local circumstances, of partially falling into disregard—I mean the principle of rendering the services of the Church more impressive by the manner of performing them, and by the exterior reverence and decorum with which they are clothed. The preface to the Common Prayer Book, the Canons and the Rubrics, more particularly in the Communion office ¹, afford sufficient evidence of the care which was wisely taken by our holy Reformers, while they purged away from our worship the cumbrous pageantry of superstition, to preserve the utmost gravity, solemnity, and order in the public ministrations of the Church; and to shed over them a venerable air fitted to remind men of the awe with which they should approach the things of God. The forms and ceremonies of the Church, the prescribed postures of worship, the habits of those who officiate, the vessels of the Sanctuary, the several appendages and distinctions of our National Churches, are all designed to aid in this effect; and, as servants of the Church, we ought to act in the spirit, and, wherever we can, according to the letter of her regulations.

¹ See Note G.