

their Graces fixed upon the Act of 1559, which never received Synodical sanction, and a period of Church history which they themselves admit to have been one of unsettlement, of uncertainty what to do, of absolute panic, and held that the whole of the liturgical use of the Church of England was then and there determined; that all that happened before or has happened since that solitary date is without meaning or purpose for us. The Archbishops have not told us what in their judgement is the seemly mode of conducting Christian worship; they have not taught us in the power of the Holy Ghost how to approach God in prayer and praise; they have not laid down regulations of details of ritual or ceremonial. If they had done these things, there could be no question of the weight that would attach to their utterance. They have done none of these things. They have simply told us what, in their opinion, is the meaning of an Act of Parliament. They may be right or they may be wrong; it does not seem to matter very much. But when they assume that the interpretation of a statute is to be the sole rule for the

worship of Almighty God, it matters greatly. They entreat the clergy "for the sake of the peace of the Church, which we all so much desire" to accept the decision conscientiously given in the name of the Supreme Head of the Church—the Lord, whose commission they bear. The appeal is penetrating. We do not question the conscientiousness of the decision; we bow to the sacred claim so fearlessly expressed; but we must give voice to the fear that the Archbishops have once more mistaken their calling and misread their commission. They have chosen to interpret a statute, when the business in hand was to expound the sacred law.—*Church Times*.

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